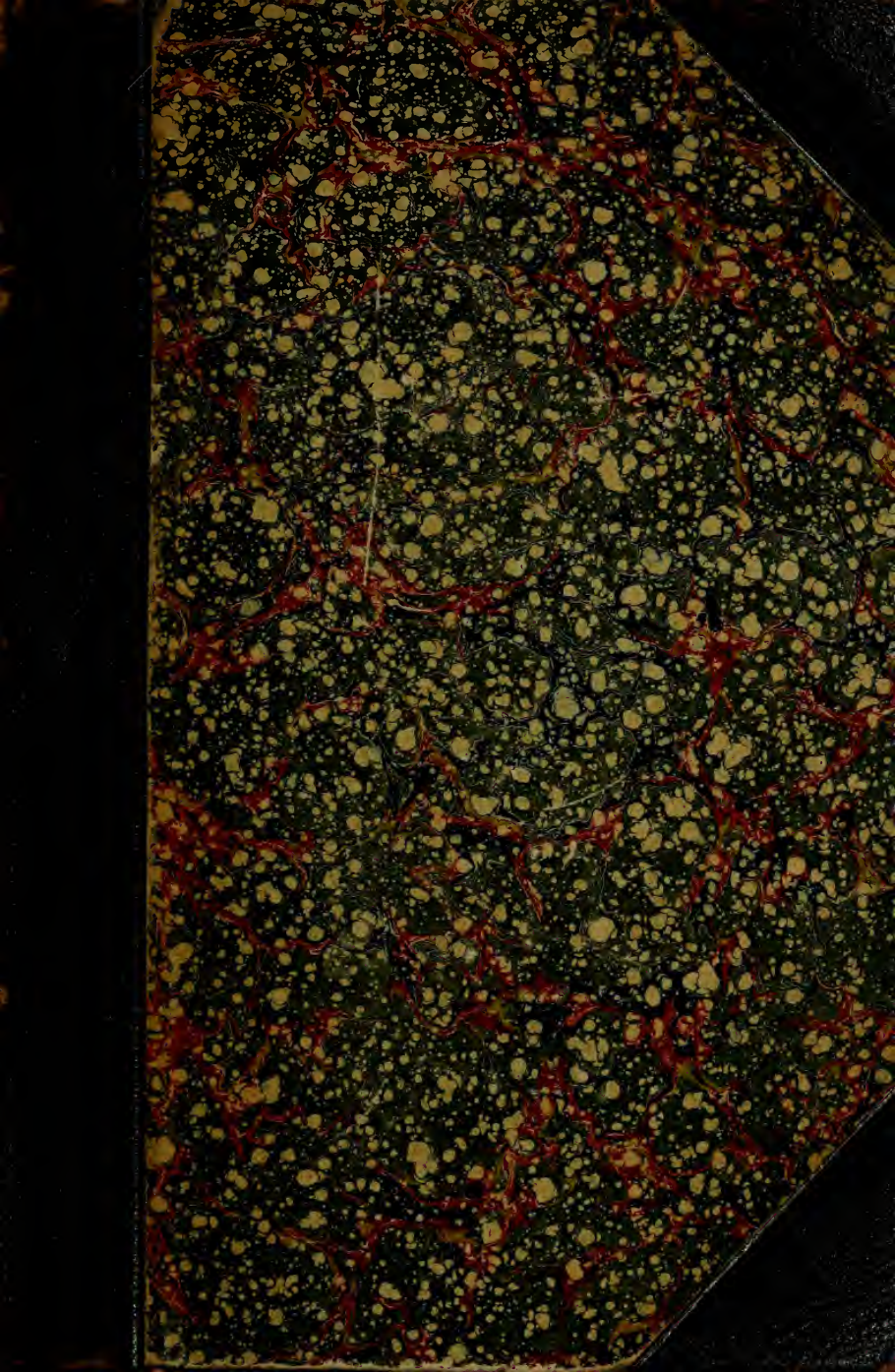

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THE WORDS

OF

THE NEW TESTAMENT.

EDINBURGH : PRINTED BY MUIR AND PATERSON

FOR

T. AND T. CLARK.

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THE WORDS

OF

THE NEW TESTAMENT,

AS ALTERED BY TRANSMISSION AND ASCERTAINED BY MODERN CRITICISM.

FOR POPULAR USE.

BY

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PREFACE.

THE following pages are meant to supply what the writers believe to be a strongly felt want. While many useful manuals exist, fitted to convey to general readers an acquaintance with the outlines of such sciences as Astronomy, Geology, or Botany, scarcely anything of the kind has been attempted in connexion with the science of Biblical Criticism. Not a few valuable treatises have indeed been issued on the subject; but these are of by far too technical a character to meet the wants of the public at large. They appeal only to professed scholars or to those who are supposed to have already a considerable amount of information. The consequence is that multitudes of highly intelligent men who are well versed in the leading principles and results of other sciences, know very little of the objects, methods, or achievements of sacred criticism. It is to meet the wants of such that the present volume has

been prepared; and the writers trust that what they have been enabled to state will be felt to be both interesting and important, without the use of language unsuited to the general reader.

The prospect which the British public have of soon obtaining a revised version of the Sacred Scriptures is naturally attracting more than ordinary attention to the topics handled in this work. Many of the changes of the Authorized Version made in that revision must be founded on previous changes of the Greek text. It seems desirable that the great body of educated persons who are watching with so lively an interest the proceedings of the New Testament Revision Company, now sitting at Westminster, but who have neither the necessary time nor acquirements for entering deeply into the studies of the Biblical critic, should yet be able to form to themselves an intelligent idea of the need of a revision of the text, of the principles on which it should be conducted, and of the results that may be expected from it. They will thus be in a better position than they can be at present for judging of the merits of the revision when it appears.

It is not indeed to be supposed that a correct impression of what the revised translation will contain can be gathered from anything here said. Even the readings

for which the writers have expressed a preference will doubtless differ in numerous instances from those adopted by the Revision Company; while that Company must certainly introduce into the text many more changes than those spoken of by them. The writers of this book must be understood to deal only with the principles of textual criticism that appear to themselves to be correct; and for the opinions indicated they alone are responsible.

It may be proper to add that the first part of this work has been written by Professor Roberts, the second by Professor Milligan. The third part is a joint production; Professor Milligan treating the texts referred to in the Gospels and Acts of the Apostles, Professor Roberts those in the other books of the New Testament.

1*st May* 1873.

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PART FIRST.

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CHAPTER I.

CAUSES OF VARIOUS READINGS IN THE NEW TESTAMENT.

THE autographs of the sacred writers have long since disappeared or perished.

This being so, there is, of necessity, scope for critical researches in connection with the text of the New Testament. Unless God had continued from age to age to exercise a miraculous care over the original text—a thing totally out of harmony with the usual course of His Providence—nothing could be more certain than that slight alterations and errors would creep into it with the lapse of time. Even at the present day it is a matter of extreme difficulty to get a work printed with absolute accuracy. Probably, in spite of all the care which has been taken, there never yet was an edition of the Scriptures published in any language which did not contain some errors. The curious misprints which have occurred in some of the most carefully watched editions are well known to all

that have devoted any attention to this subject, and serve to prove how difficult, if not impossible, it is to secure unblemished correctness in passing the Scriptures through the press.

Now, if this is the case even in the days of printing, much more must the liability to error have existed when copies of the New Testament could be multiplied only by transcription. Every one who has much copying work to do feels how very difficult it is, for any considerable time, to preserve perfect accuracy. The mind can scarcely be drilled into fulfilling that merely mechanical process which is all that, in such circumstances, it is called to accomplish. It *will* exercise itself about the subject before it; and thus, instead of rigidly copying the document under transcription, it is apt, every now and then, to allow its own thoughts or fancies to find a place upon the page. Suppose, for instance, that one is transcribing a sentence which ends with the words "twenty centuries." The first part of the sentence is perhaps copied with literal accuracy; but, while the fact stated at the close of the period is retained in the memory, a change in the mode of expressing it has been unconsciously effected in the mind of the transcriber, so that, instead of writing "twenty centuries," he sets down "two thousand years." In this way the very intelligence of a copyist will sometimes betray him into mistakes. He may substitute one synonymous word for another, or exchange a name which occurs in the document before him for another name by which the individual referred to is

equally well known in history. Thus, instead of "king" he may write "sovereign" or "monarch;" for "Hildebrand" he may substitute "Gregory VII.;" in place of "Lord Bacon" he may be led to say "Lord Verulam," and so on,—the danger of falling into such mistakes being all the greater the farther a transcriber rises above the character of a mere copying-machine and is himself possessed of knowledge and intelligence.

This general remark will, of itself, account for not a few of those variations which are found in Manuscripts of the New Testament. Again and again has a word or phrase been slipped in by the transcriber which had no existence in his copy, but which was due to the working of his own mind on the subject before him. On this ground we easily explain, for example, the frequent introduction of our Lord's name into the text where a simple pronoun existed in the original copy, or where the nominative was left to be supplied from the context. Thus, at Mark viii. 1, John vi. 14, and in a vast number of other passages, we find *Jesus* where *He* is the correct reading. On the same ground we account for those differences in the order of words which are often to be found in the manuscripts. One will read "Jesus Christ," and another "Christ Jesus," just as the names happened to present themselves to the minds of transcribers. And there are other readings of considerably greater interest which are probably to be traced to the same cause. We may refer to Matt. xxv. 6 for an example. The true reading there is, "Behold the bridegroom;" the reading which has crept

into the text is, "Behold the bridegroom *cometh;*" and we may, without much risk of mistake, ascribe this addition simply to the working of the mind of a copyist on the passage before him. So, at Luke i. 29, the insertion of "when she saw him" will be naturally enough accounted for on the same ground; while we feel that it would be scarcely possible to transcribe Rom. viii. 26 without interpolating the words "for us," which are nevertheless destitute of any adequate authority. These illustrations may suffice to show how various readings would, in many cases, arise, not from any intention on the part of transcribers, but simply from the exercise of their own minds on the subject which happened for the time to engage their consideration.

But, in multitudes of other cases, the various readings must be ascribed to *intention* on the part of transcribers. Several motives may be detected as having influenced them in the alterations which they introduced into the text of the New Testament.

For one thing, many passages which presented difficult constructions have been changed to the more usual forms. In such cases, the copyist has either naturally glided into the style of expression with which he was familiar, or has supposed that his predecessor in the work of transcription had made a mistake which it was *his* duty to correct. This has been a very fertile source of various readings; and, in dealing with cases of the kind referred to, Biblical critics have laid down the rule that an obscure expression, or a harsh and ungrammati-

cal construction, is generally to be chosen as probably the correct reading, rather than another which is clear, or familiar and correct. It may seem strange at first that such a principle should be adopted—that a reading which it is almost impossible to construe or interpret should be preferred to one which presents no difficulty. But the reason is obvious. A transcriber was much more likely to supplant an obscure or unintelligible expression by one that was usual and easy than to follow the opposite course. He was far more strongly tempted to consider the rugged idiom or the unaccustomed phrase before him an error which had crept into the manuscript from which he copied, than to change what was common and intelligible into what was unusual and incomprehensible. Of course occasions might occur on which, from carelessness or oversight, a transcriber would render a sentence obscure or ungrammatical which was clear and correct in his exemplar; but it is manifest that, so far as intentional alteration was concerned, the temptation all lay in the opposite direction.

A familiar illustration of the manner in which various readings would originate, as just indicated, may be found in a reference to the text of Shakespeare. Again and again have words or phrases which were not understood by editors been changed into forms with which they were familiar, and which they regarded as yielding a satisfactory sense. The text of our great dramatist has thus been loaded with numerous expressions which we are perfectly certain he never wrote. It is only through much labour, and by means of a thorough study of

the contemporary Elizabethan literature, that Shakespearian critics are gradually succeeding in extruding those erroneous readings which have, for the sake of apparently greater clearness, been foisted into the text of their author, and in restoring, with tolerable certainty, the genuine text. We can easily conceive that, while this process of rectification is pursued, it should sometimes happen, in regard to the works of Shakespeare, as in the case of the New Testament, that readings have to be sacrificed with which one is loath to part. Suppose, for instance, our highest critical authorities should combine against Theobald's famous emendation in Scene 3, Act II. of *King Henry V.* They might insist that evidence is decidedly in favour of the old folio reading of the passage. In that case, we could not resign without regret what has been deemed such an exquisite touch of nature, when we are told of the dying Falstaff that "he babbled of green fields." Yet, if it became the settled judgment of critics that the phrase referred to is simply a happy guess, and was never written by Shakespeare, every reasonable man would give it up, however prosaic or unintelligible might be the words substituted in its place. So it may be matter of regret to have to accept at 1 Pet. iii. 8 the somewhat commonplace exhortation "Be humble" for the beautiful precept "Be courteous," which stands in our present Authorized Version. But still, if authority so determine, we must not hesitate. There may often be an artificial beauty about error, but there is always an inestimable preciousness in truth.

The following examples may be given of the way in which various readings have arisen in the text of the New Testament, from a desire on the part of the copyists to remove or lessen difficulties. At Matt. xvi. 11 the true reading is, "How is it that ye do not understand that I spake not to you concerning bread? But beware of the leaven of the Pharisees and Sadducees." The imperative in the second clause of this verse being either not liked or not understood, the passage has, in defiance of all authority, been made to run as follows—"How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?" At Mark vii. 31 the true reading is, "And again, going from the borders of Tyre, He came through Sidon unto the Sea of Galilee, through the midst of the borders of Decapolis." But, in order to escape the fancied difficulty involved in the long circuit which these words describe as having been made by Christ, the verse has been altered to read as follows:—"And again, departing from the coasts of Tyre and Sidon, He came unto the Sea of Galilee, through the midst of the coasts of Decapolis." At Luke xiv. 5 the true reading in all probability is, "And He said unto them, Which of you shall have a son or an ox fallen into a well, and will not straightway draw him out on the sabbath day?" Here, however, the word "son" was deemed unsuitable, as not being consistent with the supposed argument from the less to the greater, and was therefore changed into "ass" (which is found at chap. xiii. 15), so that the verse runs thus—"Which of you

shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?"

Under the same head may properly be ranked some of those additions which have been made to the true text of the New Testament. An example occurs at Rom. viii. 1. The genuine reading in that passage is simply, "There is therefore now no condemnation to them which are in Christ Jesus." The longer this statement is considered the more it will be felt an admirably satisfactory conclusion to the previous reasoning of the Apostle. But many copyists seem to have been dissatisfied with its brevity and simplicity. They desiderated the introduction of the personal and practical element, and therefore (although the argument of the Apostle is thus anticipated and obscured) inserted from verse 4 the words, "who walk not after the flesh, but after the spirit."

To the same desire on the part of transcribers to correct and improve the text before them are unquestionably to be ascribed many of those various readings which occur in the Book of Revelation. As is well known to all acquainted with the original, that portion of the New Testament is remarkable for the number of ungrammatical expressions which it contains. There is no great difficulty in suggesting satisfactory reasons, historical and psychological, why this should be the case. But it is evident what a temptation to *correct* was thus presented to transcribers. The very respect and affection which may be entertained for a writer will lead to the wish that as few blemishes as possible should appear in

his works. These blemishes will be made the subject of earnest regret, and will, if opportunity is offered, be carefully removed. Who can doubt, for instance, the pain which Bishop Hurd felt in pointing out obscurities and inelegancies in the text of his favourite Addison? Never did editor more love or esteem his author than did the worthy bishop. He dilates with his whole heart, and most justly, on the "purity and grace of expression" displayed by Addison. Yet every now and then a word or a whole sentence occurs which offends the taste of the bishop, and which he wishes had been different from what it is. Now, this same feeling existed in the minds of transcribers towards the sacred writers, and led them in many cases to replace an inaccurate form of expression by another which was correct. Hence alterations for the sake of grammar have been introduced into the Greek text at Rev. ii. 20, iv. 1, &c.; but such changes are without effect upon the English Version.

There must also be noticed under this head the numerous cases in which parallel passages have been made verbally to correspond with one another. These cases are, of course, most frequent in the Gospels. Thus the true reading both at Matt. ix. 13 and Mark ii. 17 is, "I came not to call the righteous, but sinners." Both passages, however, have been conformed to the text of Luke v. 32, so that in all three Gospels we read, "I came not to call the righteous, but sinners *to repentance.*" Such cases of harmonizing, though far more common, as was to have been expected, in the Gospels, may also be found in the Epistles. Thus 1 Tim. i. 17 has been

made to conform to Rom. xvi. 27 by the insertion of the word "wise." As the epithet "only" occurs before *God* in both passages, the two doxologies have been harmonized by the interpolation of the missing "wise" in the passage in Timothy, which ought to be read, "Unto the King eternal [or, "of the ages"], the incorruptible, the invisible, the only God, be honour and glory for ever and ever. Amen." The reason of such changes in the text is happily so evident that corruptions of the kind referred to cause little trouble to Biblical critics.

There is still another cause of various readings which falls under the head of *intention* on the part of transcribers; but it is of so grave a character as to demand special and separate consideration. We refer to the changes which, it is supposed, have in some cases been made on the text from doctrinal views or predilections.

We rejoice to believe that there is no necessity for ascribing many of the various readings in the New Testament to this cause. The ancient copyists seem to have done their work with the utmost sincerity. Perhaps every one of the readings which have sometimes been attributed to doctrinal bias admits of being explained on grounds which imply no suspicion of bad faith on the part of the transcribers. Still, there are certain passages in which the variation which exists may possibly have been due to the dogmatic opinions held by various transcribers, and to some of the chief of these we shall now briefly direct attention.

It need not be said how often a single word carries in its bosom an important doctrine; and, bearing this in mind, we shall easily understand how strong, according to the bias of the copyist, may have been the temptation to tamper with the text. Thus, the whole controversy between the Church Catholic and the Arians or the Socinians may be said to be involved in the reading which is to be adopted at Acts xx. 28. If we are to read that verse as it stands in our Authorized English Version, "Feed the Church of *God* which He hath purchased with His own blood," there can no longer be the slightest doubt as to the supreme divinity of our Redeemer. But then ancient authority is greatly divided on the point as to whether or not *God* is here the correct expression; and many modern critics prefer to read the verse thus—"Feed the Church of the *Lord* which He hath purchased with His own blood;" a statement which cannot be held decisive, one way or another, of the controversy in question.[1]

The same remarks apply to the alternative readings found at John i. 18. Some copies read that verse as in our common Version—"No man hath seen God at any time: the only begotten *Son*, which is in the bosom of the Father, He hath declared Him." But many others have the verse as follows—"No man hath seen God at any time: the only begotten *God*, which is in the bosom of the Father, He hath declared Him." The important

[1] This passage and those that follow are referred to at present simply for the sake of illustration; they will be found discussed afterwards in Parts Second and Third.

doctrinal inference to be derived from the latter reading is too obvious to require remark.

Again, it is evident how the famous passage, around which such controversy has raged, 1 John v. 7, 8 ("in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth"), may have been introduced into the text without authority, in order to give a fancied support to the doctrine of the Trinity. On the other hand, it has been urged that the Arians may have designedly omitted the passage, from their dislike to the truth which it seems so manifestly to set forth.

As a specimen of the less celebrated passages in which doctrinal considerations are thought to have affected readings, we may refer to Heb. i. 3. The latter part of that verse is read by modern critics as follows—"When He had made a purification of sins, He sat down on the right hand of Majesty on high." And it is thought that the insertion of "our" before "sins" was due to a desire on the part of some transcribers to show that the sins for which He suffered were not His own.

There only remains to be noticed, as another cause of various readings in the New Testament, the occurrence of oversight or mistake on the part of transcribers. This may be illustrated by a reference to several particulars.

A very frequent cause of error was found in those words of *like ending* which occurred in the manuscripts.

Suppose, for the sake of illustration, that a transcriber is copying a passage in which the word "disciples" is read at the end of two successive verses. He transcribes the first verse, and then, looking up from his work to the copy before him, his eye unfortunately lights upon the end of the second verse, no part of which has yet been written. He sees the word "disciples" which his pen has just traced; and, not perceiving that the second verse in which it occurs still remains untranscribed, he proceeds with his work, and leaves out that verse altogether. This has been a very fruitful source of error in manuscripts of the New Testament. For an example we may refer to Matt. xii. 46. That verse is entirely omitted in some excellent manuscripts. And, for a very obvious reason. It ends in the Greek with exactly the same word as the preceding verse, and has thus, in some cases, been altogether overlooked by transcribers. Similar mistakes abound in the manuscripts.

Again, one word was often mistaken for another which strongly resembled it. This error frequently occurs even in printed books at the present day. We have seen "humour" substituted for "human," and "antimonies" standing where "antinomies" was intended. Now, in Greek there is only the difference of a single letter between the word meaning "edification" and the word meaning "dispensation." Hence, at 1 Tim. i. 4 we find in the Authorized Version "godly edifying which is in faith," instead of the true reading, "God's dispensation which is in faith." Copyists have

also sometimes confounded the Greek for "they took" with the Greek for "they cast," the two words consisting of exactly the same letters with a very slight difference of arrangement.

Errors have also arisen from the style of writing characteristic of the most ancient manuscripts. These are written throughout in uncial or capital letters, without division or interpunction. Hence a different sense from the true one might sometimes be attached by copyists to the words. The following illustration may be given:—If we write NOWHERE without any separation between the letters, either "now here" or "no where" may be understood to be the words intended. In like manner, some various readings have arisen in the New Testament from the possibility which exists in several passages of dividing the Greek in different ways, and from one of these being preferred by one transcriber and another by another.

Lastly, some important various readings have arisen from transcribers admitting glosses and marginal notes into the text. Examples of this kind are furnished in the insertion of these words at John v. 3, 4, "waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had;" and in the insertion of Acts viii. 37, "And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." The first of these

passages was probably a marginal gloss explanatory of the popular belief on the subject referred to, and the second a regular baptismal formula—both in course of time finding their way into the text. Doxologies too were apt to creep in from the constant use made of them in the services of the Church; and various particulars, having once obtained a place on the margin of the manuscripts, by and by succeeded in intruding themselves into the text. This fact has led Biblical critics to adopt as another great general principle by which they are influenced in seeking to restore the genuine words of the New Testament—that, in most cases, the *shorter* reading is to be preferred to the *longer*, as having been, in all probability, the form which the text exhibited in the autograph of the sacred writers.

CHAPTER II.

NATURE AND AMOUNT OF THE VARIOUS READINGS.

AS the result of those causes enumerated and explained in the preceding Chapter, and perhaps of some other minor influences, the amount of variation existing in manuscripts of the New Testament is very great. It is not a little startling at first to be told, as Biblical critics do tell us, that there are no fewer than 150,000 various readings within the compass of the New Testament. This fact has, of course, been laid hold of by the enemies of divine revelation, and has at times caused no small alarm to its friends. Like geology in our own day, Biblical criticism was formerly appealed to by one class as destructive of the authority of the New Testament, and was feared and discountenanced by another class as being really hostile to the interests of sacred truth.

As a specimen of the one class, we may refer to Collins, one of the English Deists of the last century. In his book entitled *Discourse of Freethinking*, published in 1713, he endeavoured to throw discredit

upon the New Testament from the great variety of readings which existed in its text. Uncertainty as to the doctrines which it taught was represented as being the necessary result. Freethinkers, as Collins alleged, were thus absolved from the duty of paying any regard to the claims of revelation. They might safely, according to him, ignore the very existence of the New Testament, until its friends agreed among themselves as to the genuine text. The same line of argument has been followed by some sceptical writers in more recent times, though, for very sufficient reasons, which will soon be brought forward, it is rarely adopted by any intelligent reasoners at the present day.

As specimens of the other class referred to, we may mention the names of Drs. Owen and Whitby. It forms a grievous blot on the memory of the former that he assailed the very learned Brian Walton and his friends in such language of vituperation for having employed their "unwilling leisure," after being deprived of their livings under the Commonwealth, in cultivating the science of sacred criticism, and bringing to light the discrepancies which existed among the manuscripts of the New Testament. In venturing to deal with this subject, the great Puritan only displayed his own ignorance and narrowness of comprehension. The same may be said regarding Whitby in the assault which he made on the New Testament of Dr. John Mill. This learned work appeared in 1707, and was distinguished from all the editions which had preceded it by the number of various readings which it contained. On this ground it

was attacked by Dr. Whitby, and its author was accused of having rendered the text of Scripture *precarious.* The obvious fact was overlooked that Mill had not *invented* the variations, but simply *revealed* them; and, instead of the honour which should have been paid to that illustrious scholar for his painstaking labour of thirty years on the sacred text, a most unworthy attempt was made to load his memory with obloquy, and to represent his life-long work as having tended to the weakening instead of the support of the cause of divine revelation.

Drs. Owen and Whitby, in their sincere and zealous but unintelligent attempts to defend Scripture against a fancied danger to which it was exposed, have, unfortunately, proved the types of not a few equally earnest but short-sighted friends of the Bible. There have been those, even down to our own day, who have been ever ready to tremble for the Word of God when confronted with the discoveries of science. Such persons forget that it is high treason to the truth to doubt that it will survive every assault which can be made against it; while, in their ardent but narrow-minded zeal, they have sometimes had recourse to abuse instead of argument, and have thus given an advantage to their opponents, which no discovery, critical, philosophical, or scientific, could ever have furnished.

When we come to examine the matter, we find that the vast array of various readings which has been mentioned, and which appears at first sight so formidable, loses all power to discompose the Christian, and even

becomes to him a source of congratulation and rejoicing. At least nine out of every ten of these readings are of no practical importance whatsoever. They involve the mere substitution of one synonymous word for another; or the use of a compound instead of a simple term; or a change of the order in which different words or clauses are to be read; and have thus scarcely any perceptible influence on the meaning of the text. Sometimes, for example, in one manuscript, one Greek word is used for the copulative conjunction *and*, while in a second a different, but perfectly synonymous, particle is employed, and in a third the word may be wanting altogether. Sometimes our Lord is in one manuscript referred to under the name of *Jesus;* while in a second He is spoken of at the same place as *Christ;* in a third He may be styled *Jesus Christ;* and in a fourth He may be mentioned as *Christ Jesus.* These are specimens of by far the greater number of the various readings, and are enough to show how unimportant they are in general to our faith as Christians, and how little reason there is either for the unbeliever to boast, or the believer to fear, on account of the mere number of them which have been collected.

We may here cite the words of one of the greatest scholars and critics that England ever produced. The illustrious Richard Bentley thus writes in his reply to the work of Collins above mentioned:—"The real text of the sacred writers does not now (since the originals have been so long lost) lie in any manuscript or edition, but is dispersed in them all. 'Tis competently exact

indeed in the worst manuscript now extant; nor is one article of faith or moral precept either perverted or lost in them—choose as awkwardly as you will, choose the worst by design, out of the whole lump of readings." And again:—"Make your 30,000 (various readings) as many more, if number of copies can ever reach that sum: all the better to a knowing and a serious reader, who is thereby more richly furnished to select what he sees genuine. But even put them into the hands of a knave or a fool, and yet, with the most sinistrous and absurd choice, he shall not extinguish the light of any one chapter, nor so disguise Christianity, but that every feature of it will still be the same."[1]

The truth of the matter is, as has been hinted, that it constitutes the security of our faith as Christians, that such a vast collection of various readings could possibly have been formed. Unless God had deemed it proper to exert a miraculous power over the New Testament, so as to preserve it from all risk of change and error, the only way in which He could bestow upon us the means of discovering the true text was by furnishing us in His Providence with many different sources to which we might repair in seeking to ascertain it. As in other cases, He has left room here for human industry; and in the many manuscripts of the New Testament still extant (all of course more ancient than the date of the general employment of printing) we are presented with

[1] *Remarks upon a late Discourse of Freethinking, in a Letter to F. H., D.D., by Phileleutherus Lipsiensis*, Part i. § 32.

the field on which our diligence is to be exercised in seeking to recover the very words of evangelists and apostles. The multitude of manuscripts of necessity increases the number of various readings, but in that very number is found the assurance that our labour in seeking after the original text shall not be in vain. This point will be made abundantly plain by the following illustrations.

There are some of the classical writers in the printed editions of whose works not a single various reading is to be found. And do scholars rejoice on that account, or is the text therefore to be regarded as free from corruption? Nay: the very opposite is the case. With respect, for instance, to the Roman historian Velleius Paterculus, we are told that only one manuscript of his work has ever been discovered. Accordingly, no varieties of reading are to be found in the published editions of Paterculus, except what conjecture may have introduced. But the consequence is that the text of his narrative is in a state of the most hopeless confusion. Many parts of it are totally unintelligible, and, simply for want of additional manuscripts to furnish different readings, no means whatever exist of letting in any light upon the obscurities which abound.

Again, only one ancient manuscript is known to scholars which contains the last six books (xi.-xvi.) of the *Annals* of Tacitus. The result is that the text of these books remains in the most corrupt and mutilated state. The only way of repairing and restoring it is by

the exercise of conjectural criticism. Abundant scope for this is still found, and every fresh editor indulges in some attempts at emendation, just as his judgment or fancy suggests. Now, let it be carefully noted that *conjectural* criticism is entirely banished from the field of the New Testament. And why? Simply because all sober critics feel that there is no need for it. The wealth at their command in the multitude of copies of the sacred text still extant is so enormous, and the means of ascertaining, by painstaking effort, the genuine readings, is so ample and satisfactory, that no one would have a chance of being listened to at the present day who should propose to introduce any conjectural emendation into the Scriptures. It matters not how ingenious or plausible any such conjecture might appear. There is neither room nor need for it in dealing with the text of the New Testament. So deeply fixed is this principle in the minds of Biblical critics, that were any one simply to suggest, in connection with a single word of Scripture, that the region of fact should be left and the realm of imagination entered, he would, by so doing, be felt and declared to have excluded himself from among the number of those who have a right to be heard upon the subject.

It will be seen, then, that the very fact of our possessing so many varieties of reading in the books of the New Testament, implies the vast resources which we have at command for ascertaining the true text, and is itself a reason for gratitude to that gracious Providence

which has thus preserved to us the means of discovering, through diligent inquiry, what were the exact words which "holy men of old" employed, when they spoke and wrote "as they were moved by the Holy Ghost."

CHAPTER III.

EXISTING MANUSCRIPTS OF THE NEW TESTAMENT.

THE three great sources whence various readings are derived, and to which we must repair in seeking to fix the genuine text of Scripture, are: (1) the manuscripts of the New Testament still known to exist; (2) the ancient versions which have come down to us; and (3) those quotations from the sacred books which occur in the works of ancient writers. No one of these guides to a knowledge of the original text can be implicitly trusted. Even the most valuable manuscripts contain important and obvious errors. The best versions also have at times mistaken the sense of the original, and are therefore to be used with care and discrimination. And very many of those quotations of Scripture which occur in the writings of the Fathers have been loosely made, memory having been trusted to for giving the substance of the passage quoted, while the exact words of the sacred text were not sought to be preserved. Illustrations of the various kinds of errors thus indicated will be given in the sequel.

The most direct and important source of textual criticism is, of course, that furnished in still existing and available manuscripts. To a description of the most valuable of these the present Chapter will be devoted.

The manuscripts of the New Testament have been divided into two classes, which are known as *Uncials* and *Cursives*, according to the manner in which they are written. The Uncials are so called because they are written throughout in Greek capital letters. The Cursives, again, correspond more with the mode of writing in common use among ourselves, having capitals only at the beginning of sentences or paragraphs, and being otherwise written in small characters. The Uncials are more ancient, and, of course, much less numerous than the Cursives. The line between the two may be drawn about the tenth century; and while existing manuscripts of the New Testament anterior to that date can be counted only by tens, those belonging to the period extending from the tenth to the sixteenth century are to be reckoned by hundreds.

As we rise to an antiquity beyond the tenth century, the number of manuscripts to which we can make appeal becomes rapidly diminished. In addition to some precious fragments, there are only *five* manuscripts of the New Testament having any pretension to completeness that can be assigned to so ancient a date as between the fourth and the sixth century. To a brief account of these most interesting and valuable transcripts

of the New Testament what remains of the present Chapter will be given.

And who could let his eye rest upon the yellow parchments in which the sacred words of our Lord and His disciples have been preserved in these ancient documents, without having emotions of no ordinary kind excited within him? Long have the hands which traced these antique characters mouldered into dust. Before the darkness of the mediæval ages had obscured the glory of ancient literature and civilisation were some of them written. Beyond all the struggles of modern times—beyond all the changes flowing, in succession, from the breaking up of the Roman Empire, the domination of ecclesiastical Rome, the religious and intellectual emancipation of individuals and nations effected by the Reformation—are we carried by the inspection of any one of these witnesses to our faith as Christians. While thrones have been overturned, and empires have been founded; while learning has died and been buried, and again enjoyed a happy resurrection; while the tide of conquest has surged from shore to shore, and one nation after another become the leading people upon earth,—it has pleased God to preserve in these perishable pages the record of His love to man, and of the provision which He has made for the salvation of sinners. It is with a kind of reverence that we gaze upon these faded yet still legible transcripts of the word of God. We find in them the very same counsels, instructions, and promises, as are contained in those printed copies of the Bible with which we are all

familiar; but there seems a solemnity about their utterances which can belong to no modern volume. It is almost felt, while lingering over their contents, as if we actually listened to the voice of John, or Peter, or Paul; and, far removed from the stormy contentions of those rival sects which have risen up in the modern Christian world, were privileged to hear, as within the solemn silence of some vast cathedral, or under the quietude of a starlit sky, the words of eternal life. We draw near, therefore, with a kind of awe as well as interest, to inspect those treasures of this kind which time has spared, if, on any occasion, such a privilege is afforded us. And if, as must be the case with most, we never have an opportunity of actually looking with our own eyes on these precious documents, we cannot but be glad to have them, as it were, brought before us through the descriptions of them which have been given by the faithful and diligent pens of textual critics.

It is usual among Biblical scholars to distinguish the ancient manuscripts of the New Testament by the use of the letters of the alphabet. The designations thus given them have been accepted throughout Christendom, and furnish an easy as well as concise means of reference.

A, or the Alexandrian Codex.

This manuscript is preserved in the British Museum, and constitutes one of the most precious literary treasures belonging to our country. As in the case

of the other ancient manuscripts, very little is known of its history. It has been in this country since the year 1628, having been sent, in that year, through the English ambassador in Turkey, as a present to Charles I. from Cyril, then Patriarch of Constantinople. A short account of the previous history of the manuscript was also transmitted by Cyril, and is still prefixed to its first volume. We learn from this notice that the manuscript was written by one named Thecla, who is described as having suffered martyrdom, but when or where is utterly unknown. It has been supposed, from some peculiarities in the orthography, that Egypt was the country in which the manuscript was written, but this is a point exceedingly doubtful. There need be no question, however, that it was brought by Cyril from Alexandria; and, on this account, it is generally spoken of as the Codex Alexandrinus, or Alexandrian Manuscript.

Several considerations lead us to the conclusion that this manuscript is not less than 1400 years old, belonging to a date about the middle of the fifth century. As already stated, it is written throughout in capital letters, and this of itself is a mark of high antiquity. The letters are in general of uniform size, the exceptions being at the commencement of a new section, where a larger character is used, and in places, chiefly at the end of lines, in which the transcriber, being pressed for space, has made use of smaller letters. Another indication of the very ancient date of the manuscript is found in the fact that no division occurs

between the words; and that, except at the close of the sentences or paragraphs, no punctuation exists. This peculiarity, common to all the most ancient manuscripts, causes at first no small difficulty to the reader. Every one will understand this by glancing at the following familiar verse, given in English in imitation of the fashion followed in Greek by the early uncial manuscripts.

INTHEBEGINNINGWASTHEWORDANDTHE
WORDWASWITHGODANDTHEWORDWASGOD.

John i. 1.

The eye, it will be felt, requires considerable practice before it is able readily to separate words which all seem to run together in the writing, and which are only to be distinguished by a familiar acquaintance with the language and by the sense of the passage.

In addition to these marks of great antiquity, there are other features presented by the Alexandrian manuscript which lead us to assign it to the date that has been above suggested. One of these is that it does not contain those divisions of the Acts and Epistles—generally ascribed to Euthalius, Bishop of Sulce, and corresponding in effect to our modern chapters, which came into common use about the middle of the fifth century. This fact pretty plainly indicates that the manuscript must have been written before the date just mentioned. On the other hand, as the manuscript does contain both the Ammonian sections and the Eusebian canons—earlier modes of dividing the sacred text, which date respectively from the third and fourth

centuries—we are thus precluded from claiming for it any considerably higher age than that which has been stated.

Another mark of the antiquity of the Alexandrian manuscript is, that it comprises the Epistle of Clement among the canonical books. This Clement, who is referred to by the Apostle Paul in his Epistle to the Philippians (chap. iv. 4) in terms of high commendation, wrote, about the end of the first century, an epistle to the Corinthians, which was, for a considerable time, held by many churches as of canonical authority. It is a very beautiful composition, breathing throughout a spirit of Gospel love and holiness, but disfigured by some fantastical interpretations of Scripture, and admitting some superstitious and erroneous notions. Compared with the inspired writings, it is feeble and unimpressive, and it makes no claim to speak with the authority pertaining to the word of God. But from the high position occupied by its author, as one of the most esteemed friends of St. Paul, and as Bishop of Rome, it secured for a time great respect, and was, during the first few centuries, read in many churches as part of the New Testament Canon. This fact accounts for its being found in the Alexandrian Codex (which we may remark in passing contains the sole copy of the Epistle known to exist), and confirms the opinion, formed on other grounds, as to the antiquity of that manuscript.

All considerations indeed—whether those arising from the form of the letters, the method of writing, the marginal references, the order in which the books are

arranged, or the contents of the manuscript—lead us to the conclusion stated above, that in this precious document we have a copy of the New Testament written about the time of the fall of the Roman Empire of the West; and that thus, more lasting than the sovereignty established by Romulus, which, dating from the foundation of Rome 753 B.C. to the subversion of the Empire towards the end of the fifth century, had survived about 1200 years, this monument of our faith has already braved the ravages of time for nearly a millennium and a half: while we are sure that now, under the watchful care of the librarians of the British Museum, it will be preserved as far as possible from further alteration or injury, and will be handed down for the gratification and delight of succeeding generations.

The manuscript just described is, upon the whole, very complete. It is preserved in four quarto volumes, the first three of which contain the Septuagint Version of the Old Testament nearly entire. The fourth volume, embracing the New Testament, has unfortunately suffered more. St. Matthew's Gospel begins with the Greek for "Go ye out," in chap. xxv. 6, all that precedes having been lost. In St. John's Gospel, two leaves have perished, which had included the text from the words "that a man," chap. vi. 50, to the words "thou sayest," chap. viii. 52. Again, three leaves have disappeared from the second Epistle of St. Paul to the Corinthians, embracing the text from these words, "I believed," chap. iv. 13, to the words "of me," chap. xii. 6. With these exceptions, the text of the New Testament is complete.

It only remains to be noticed further with respect to the Alexandrian manuscript, that a facsimile edition of the New Testament portion of it was published in 1799 by Dr. Woide, and that the Old Testament was issued in like manner in 1816-28 under the care of Mr. Baber. These truly magnificent works may be consulted at any time by those having access to the reading-room of the Museum, and furnish, upon the whole, a very fair representation of the original. The manuscript itself is, of course, jealously guarded; but a volume of it is to be seen under glass on any of the days on which the Museum is open to the public, and may worthily attract the attention of all that have, at any time, an opportunity of inspecting the literary treasures belonging to that great national institution.

B, or the Vatican Codex.

The manuscript known as B is still more interesting and precious than that which has already been described. It is preserved in the Vatican Library at Rome, and is, on that account, generally referred to as the Codex Vaticanus, or Vatican Manuscript. Scarcely anything is known of its external history. We are sure that for the last four hundred years it has belonged to the Papal library; but how it was procured, or whence it came, no one has been able to determine. It is written on very fine parchment, in capital letters, which bear a remarkable resemblance to those in some of the manuscripts discovered at Herculaneum. This one fact is enough to suggest its high antiquity, and all the other phenomena

which it presents are in favour of this conclusion. It is probably at least a century older than the Alexandrian manuscript; and it has, until lately, been deemed altogether without a rival, in point both of age and value, among existing manuscripts of the New Testament.

The intrinsic interest attaching to this precious document has been not a little increased by the strange history which has attended it. There is an element of romance in Biblical criticism as in other sciences, and this comes out very strongly in connection with the Vatican manuscript. It has been kept very close in its prison at Rome. The greatest difficulty has been experienced by scholars in getting even a look of it. Once indeed, or rather twice, it seemed likely to escape for ever from its cage, and to be fully displayed to the eager eyes of Biblical critics. Among many other treasures, literary and artistic, it was carried by Napoleon to Paris during his career of triumph; and some friends of sacred science had then an opportunity of inspecting and describing it. But, on the downfall of the great conqueror, it was restored to the Pope; and, without having been examined by any thoroughly competent critic, it fell once more under the jealous guardianship of the authorities at Rome. An edition of it was often promised, but the hopes thus excited were, from time to time, disappointed.

Amid the revolutionary troubles of 1848, when the Pope was compelled to flee from Rome, expectation was again raised to a high pitch that this precious manuscript would become more accessible to the learned

world than it had ever been before. But fortune was once more adverse. His Holiness was speedily restored, and, with his return, hope was again extinguished.

At length, in 1857, Biblical scholars throughout Christendom were excited by the intelligence that a transcript of the Vatican manuscript was immediately to be published. Cardinal Wiseman, in his work entitled "Recollections of the last Four Popes," took occasion to refer to this matter, and announced the edition—prepared by the late Cardinal Mai and revised by others whom the Papal government had appointed after his death—as being ready for immediate publication.

It came: but deep was the disappointment which its character immediately caused. Instead of that accurate transcript which had been promised, it was found that the work was full of errors. The most uncritical processes had been followed in its preparation. Numerous passages had even been inserted without the least authority from the manuscript. The publication was little more than what some scholars in the bitterness of their disappointment styled it—*a copy of the Bible according to Rome.* So, after all the efforts which had been made, all the labour which had been expended, and all the expectations which had been cherished, students of the sacred text were still left without a reliable copy of the queen of all the manuscripts of the New Testament.

After the date of Mai's edition, several scholars were successful in obtaining a look of the Vatican manuscript. But in most cases, they scarcely obtained more than

a glimpse. Sometimes they were permitted to glance at the manuscript, but not examine it; and at other times they had scarcely begun the work of collation, when liberty of access to the manuscript was withdrawn. Tischendorf, however, was somewhat more fortunate in this matter than other scholars. It seemed indeed, at one time, as if we should obtain a full collation of the manuscript through his labours in connection with it. But disappointment yet again was experienced. Instead of unlimited access to the manuscript, which seemed at first to have been granted him in February 1866, it turned out that he was allowed to use it only for some forty hours. Admirably was the time employed. Within the brief period named, he examined all the passages in the New Testament in which the readings of the manuscript were still doubtful; he made a full collation of nearly the whole of the first three Gospels: and he copied in facsimile some twenty pages of the manuscript.

Subsequent events have explained and perhaps justified the arrest thus put upon the labours of Tischendorf. The Pope assured him at the time that a *facsimile* edition of the manuscript was just about to be published. And, in accordance with this promise, the work did come out in 1868 from the Papal press at Rome. Pleasing is it to be able to add that this edition seems to leave nothing more to be desired. It is in five large volumes, the first four containing the Septuagint Version of the Old Testament, and the last comprising what remains of the New Testament. The ideal aimed at in Pio Nono's edition, as this one may be called, was very

different from that adopted by Cardinal Mai, being nothing less than to reproduce the very "form, lines, letters, strokes, marks" of the manuscript itself. This high standard appears to have been scrupulously adhered to throughout. The editors were two eminent Biblical scholars, Vercellone and Cozza; and they seem to have done all that human care and erudition could effect to present to the world a faithful representation of the famous Vatican manuscript.

It will not be the least of the glories of Pio Nono's pontificate, that, under his auspices, a *facsimile* edition of this precious document has at length been presented to the world. And, considering how nobly the assurance given to Tischendorf has been fulfilled, we readily forgive the hindrances which were placed in the way of that indefatigable explorer, when he sought to copy page after page of the manuscript. It was right that the honour of giving it to the world should belong to the Papal court. We hail with gratitude the boon conferred on textual criticism by the splendid and apparently most satisfactory edition of 1868; and we rejoice that critics will no longer be thwarted or tantalized in their efforts to obtain an accurate acquaintance with the contents of one of the most valuable witnesses to the genuine text of the New Testament.

C, or the Codex of Ephraem.

We find in this manuscript some features of interest peculiarly its own. It is a *palimpsest*, that is, a manuscript containing two different works, the one

written over the other. Owing to the scarcity and high price of parchment, it was not unusual for writers of the Middle Ages to have recourse to such an expedient. Often in this way did they sacrifice some valuable work, in order to find material on which to inscribe a monkish legend or an ecclesiastical writing of very secondary importance. Some of the masterpieces of ancient eloquence have been discovered under the literary lumber thus superinduced upon them. A strange perversity of taste seems to have seized these mediæval transcribers, when they buried such works as those of Cicero beneath the barbarous jargon of some subtle disputant, or the mystical speculations of some reputed saint.

In regard to the manuscript under consideration, it is one of the writings of the Syrian hymnologist and theologian Ephraem that had been chosen to overlay the text of the New Testament. On this account, the manuscript is generally spoken of as the *Codex Ephraemi*, when not referred to simply under the designation of C. It is preserved in the National Library in Paris. We know that it was brought into France by Catherine de Medici, and that it previously belonged to Cardinal Ridolfi, nephew of Pope Leo X. Its history cannot be traced with any certainty to a more remote date. But Tischendorf has conjectured, with great probability, that it is one of the manuscripts which were obtained by Andrew Lascaris, who, on the taking of Constantinople by the Turks, was sent into the East by Lorenzo de Medici to collect any such ancient writings as had escaped their ravages.

A lengthened period elapsed before the true value of this manuscript was discovered. Not until near the end of the seventeenth century did any one observe the sacred text under the more recent transcript of the treatise of Ephraem. But when the discovery was at last made by Allix, scholars soon recognised the vast importance of the treasure thus unveiled. Every effort was made to restore the ancient writing, and at length, by the aid of a chemical preparation, this was done with great success. In the year 1834 a particular tincture was applied to the parchment, which has had the effect of greatly discolouring it, but has, at the same time, rendered much of the original writing legible, which could not be deciphered before. Nearly two-thirds of the New Testament, along with portions of the Greek translation of the Old Testament, are preserved in this manuscript. So far as it goes, C is a most valuable aid to the textual critic. It had evidently been written with great care, comparing favourably in this respect with the Alexandrian or even the Vatican manuscript; and it undoubtedly belongs to a date not much, if anything, below the early part of the fifth century.

D, or the Codex of Beza.

There is yet another Biblical manuscript of the first class which it is the honour of our country to possess—that known as D, or the *Codex Bezæ*, preserved in the University of Cambridge. As its name indicates, this manuscript was formerly the property of the celebrated Reformer Beza. It was presented by him in the year

1581 to the Academic body who still possess it. Before that date, it had been in the hands of Beza about twenty years, and was obtained by him, as he himself tells us, during the French civil wars of the sixteenth century, having then been found in the Monastery of St. Irenæus at Lyons. We cannot trace its history farther back, but the palæographic and other internal indications which it presents have led scholars pretty generally to ascribe it to the sixth century. It is the least valuable of all the manuscripts yet noticed. Only the Gospels and Acts in Greek and Latin are preserved in it. There are also many manifest corruptions and interpolations which have been introduced into its text. Still, from the undoubted antiquity of the manuscript, it has strong claims on the careful consideration of Biblical critics. It was published in facsimile at the expense of the University of Cambridge in 1793; and in accordance with the liberal spirit of the body who possess it, the manuscript has often been examined and employed by critical editors of the New Testament.

ℵ, or the Codex Sinaiticus.

Until very recently, the four manuscripts now described were all the *very* ancient copies of any considerable portion of the New Testament known to exist. But some years ago the learned world received the very unexpected but most agreeable intelligence that a manuscript had been found supposed to be as ancient as the Codex Vaticanus, and more complete than any one previously known. The story of its discovery is

curious, and may, in some particulars, be regarded as romantic.

First of all, forty-three leaves of the manuscript were obtained in 1844. Professor Tischendorf was travelling in the East during that year in quest of ancient manuscripts. While at the convent of St. Catharine on Mount Sinai, his eye was one day caught by a number of vellum leaves intended to be used in lighting the stove. He picked these out from a heap of other papers destined for the same purpose, and soon perceived that they contained portions of the Septuagint Version of the Old Testament. It did not require much examination from his practised eyes to convince him of the great antiquity of the fragments; and he lost no time in securing them. But though the monks had been easily induced to part with these stray leaves in utter ignorance of their value, they resolutely refused to let him see any more of the work to which they belonged, now that he had told them that it was probably as ancient as the fourth century. Accordingly, on his return to Europe, he published the portion he had procured (embracing the entire books of Esther and Nehemiah, with some portions of 1 Chronicles and Jeremiah) under the title of *Codex Frederico-Augustanus*, that designation being adopted because he had obtained these fragments while travelling under the auspices of his own monarch, Frederick Augustus of Saxony.

Tischendorf was once more at the same monastery in 1853, and did not forget to inquire after the precious manuscript of which he had discovered some traces in

1844. But he could learn nothing regarding it. As was afterwards found, it had been seen by two visitors in the interval; but Tischendorf, knowing nothing of this, concluded that, in some way or other, it had disappeared, and abandoned all hope of ever hearing more respecting it.

But he was, for the third time, at the convent of St. Catharine in the early part of the year 1859. And there, on the 4th of February, his grand discovery was made. He had put into his hands by the steward of the convent a manuscript which he at once recognised as the long-sought treasure. The communication in which Professor Tischendorf conveyed the intelligence of this inestimable discovery to Biblical scholars in Europe, bore evidence of the emotion which it had excited in his own heart, and of the devout eagerness with which he set himself to examine its contents. Having glanced over the work, he immediately took pen in hand, and, insensible to fatigue, he, that very night, copied out of it the Epistle of Barnabas in full—an apocryphal writing belonging to the early part of the second century, the first portion of which had not till then been known in the original Greek to modern scholars. Soon afterwards, Tischendorf succeeded in obtaining permission to copy the whole manuscript, while, better still, he by and by persuaded the brethren of St. Catharine to present the precious document as a fitting and dutiful offering to their great head and patron the Emperor of Russia. Accordingly, it was without delay transmitted to Alexander II., and is now preserved in the Imperial Library at St.

Petersburg. A splendid edition of it, consisting of 300 copies, was published in 1862, as a suitable memorial of the thousandth anniversary of the empire of the Czars; and these, with other less expensive and smaller copies, are now in the possession of various learned men and public bodies throughout the world.

Every internal mark presented by the Sinaitic manuscript points, in the estimation of the most eminent palæographers, to the fourth, or at latest the fifth, century, as the time when it was written. It is thus perhaps as old as the Vatican manuscript, and has even been supposed, on some not improbable grounds, to be one of the fifty copies of Scripture which Eusebius, Bishop of Cæsarea, prepared in A.D. 331, by order of the Emperor Constantine, for the use of his new capital, Constantinople. Be this as it may, the Sinaitic manuscript has one great and undoubted advantage over all the other ancient manuscripts, in containing the New Testament complete. The Alexandrian manuscript is defective throughout the greater part of St. Matthew's Gospel, and also in several other places. The Vatican manuscript wants the Epistle to Philemon, the Pastoral Epistles, the latter part of the Epistle to the Hebrews, and the Apocalypse. The Codex of Ephraem is still more defective; while, as has been already noticed, the Codex of Beza contains only the Gospels and Acts in the original Greek, along with a Latin translation. But the Sinaitic Codex comprises the whole of the New Testament without a single omission, as well as the Epistle of Barnabas, and a part of the Greek text of the writings of Hermas (also belonging

to the second century)—works which, up to the discovery of this unspeakably precious manuscript, had been known as a whole only through an early Latin version.

It is unnecessary for our present purpose to give a detailed account of any of the other manuscripts of the New Testament. The number of them yet discovered has been computed as follows:—

Uncials (4th to 10th century) . .	127
Cursives (10th to 15th century) . .	1456
	1583

Such is the manuscript wealth as yet available to scholars for determining the true text of the New Testament. It is a deeply interesting question whether or not there is reason to hope that other discoveries similar to that of Tischendorf still remain to be made. For our own part, we cannot help believing that such may be the case. When it is remembered that a great part of Herculaneum is yet unexplored, and that there may be preserved in its hidden chambers not only some works of the classical writers, which scholars have long mourned as lost, but perhaps copies of the Sacred Scriptures themselves, dating almost from the apostolic age: when it is remembered also, that there are supposed still to be in existence at Constantinople vast multitudes of manuscripts, which have never been examined since the overthrow of the Eastern Empire by the Turks in 1453: when it is remembered further that, scattered through the Oriental monasteries, there may yet be treasures the

existence of which no scholar has hitherto suspected—it does not seem unreasonable to believe that Providence may still have in store for us discoveries that will at once fill our minds with astonishment and our hearts with delight, while they tend more and more to purify the text, and confirm the authority, of that "Word which liveth and abideth for ever."[1]

[1] See, in connection with the hope above expressed, De Quincey's Works, art. on *Richard Bentley* (note), and Sir Henry Holland's *Recollections of Past Life*, p. 123.

CHAPTER IV.

ANCIENT VERSIONS OF THE NEW TESTAMENT.

IN this chapter we are to glance at the second source of textual criticism formerly mentioned—the ancient versions of the New Testament which have come down to our own day.

It must be evident at once that valuable aid will often be available from this source for determining the true text of the New Testament. Some of the versions were made at a date considerably more ancient than can be assigned to any manuscript at present known to exist. They thus furnish proof regarding the prevailing text of Scripture at a very early period of our era.[1]

But unfortunately there are several considerations which detract from the value which might be justly claimed for the versions, if their antiquity only were regarded. For one thing, it is clear that they, no less than the Greek New Testament itself, were liable to corruption with the lapse of time. False readings might

[1] The comparative value of versions as testimonies to the text will be found again referred to in Part Second, Chap. II.

creep into translations as easily as into the original; so that, in order to feel any confidence while using them for the purpose of textual criticism, we must have good reason to believe that they are still in our hands in the genuine form which they at first possessed.

Moreover, as the idioms or natural characters of different languages vary so much, it would obviously be very often precarious, and sometimes certainly erroneous, to infer from a version the exact words which stood in the original. With regard, however, to the genuineness or the spuriousness of clauses, verses, and paragraphs, versions may justly be regarded (so far as unrevised and unaccommodated to later texts) as furnishing most valuable evidence.

Again, it is obvious that even the best versions may sometimes have mistaken the meaning of the Greek, and thus may tend only to mislead unless used with due discrimination. Errors of the kind referred to are to be found in every translation, and would, if they escaped notice, lead the textual critic entirely astray. Suppose, in illustration, that a doubt were to arise as to one particular Greek phrase used in Acts iii. 19, and that the present authorized English version were appealed to for evidence on the point. We there find these words ascribed to the Apostle—"Repent ye therefore, and be converted, that your sins may be blotted out, *when* the times of refreshing shall come from the presence of the Lord." Now this rendering would suggest a totally false idea of the original. No scholar

would ever dream of any such equivalent for the English word "when" as here stands in the original. The passage furnishes a case of sheer mistranslation. It should be rendered—"Repent ye therefore, and be converted, that your sins may be blotted out, *in order that* times of refreshing may come from the presence of the Lord, and *that* He may send Jesus, the Christ, which before was appointed for you," the regimen of the phrase translated "in order that" being continued into the following verse. The passage as it stands in our English Version would thus be a hindrance, instead of a help, to the discovery of the original text. This example will perhaps be sufficient to show that, whatever may be the antiquity and general merits of a translation of the New Testament, it must be used with caution in the service of textual criticism.

But there is still another and more serious drawback on the value of the ancient versions as now considered. There is reason to believe that some of the best of them have not come down to us in their original state, but have been, more or less, conformed to later texts which had obtained ascendancy in the Church. They can thus only be regarded as bearing testimony to the text which was prevalent at the time when the revision took place, although the version itself may be much more ancient. Of course, the farther that critics can go in the way of restoring the original text of the translation, the greater does its value become as a witness to the sacred text. With these preliminary remarks, we now proceed to give a brief account of those versions of the

New Testament which are of most importance in the department of textual criticism.

Syriac Versions.

A Syriac version of the New Testament, and probably also of the Old, existed in the second century. Eusebius expresses himself in a way which seems clearly to imply this, and the fact is generally admitted by modern scholars.

The most important of the Syriac versions is that known as the Peshito, or *Simple*. As a translation it may claim high rank, being generally very exact in its renderings—equally free from slavish literality on the one side and loose paraphrase on the other.

As an authority for the text of the Greek New Testament, the Peshito would be possessed of transcendent importance were we warranted in regarding it in its present state as truly representative of the Syriac text of the second century. But there is too good ground for believing that such is not the case. The version appears to have undergone revision in the course of the fourth century, and to have been conformed to the text which had by that time become generally prevalent in the Church. This suspicion, or rather certainty, prevents us from urging its authority with confidence in the settlement of disputed readings. It contains, for example, the doxology to the Lord's Prayer, which is wanting in so many ancient authorities; and could we be sure that the version possessed that clause from the beginning, a most weighty testimony would be obtained in favour of the

genuineness of the words. But no more authority can with certainty be claimed for it, so far as our present knowledge of the version extends, than belongs to a witness of the fourth century. One of the greatest services which any Biblical scholar could render to the cause of textual criticism in our day would be to prepare a critical and trustworthy edition of the Peshito. It is understood that manuscripts of the version are available in numbers amply sufficient for this purpose; and we cannot but deeply regret that such an edition was not brought out before the Revision of our Authorized Version, at present in progress, was commenced.

A second Syriac version is that known as the *Philoxenian.* It was produced at the instance of Philoxenus, who was Bishop of Mabug or Hierapolis in Eastern Syria from A.D. 488 to A.D. 518. This version was revised in A.D. 616 by Thomas of Harkel, also Bishop of Hierapolis. Hence it is also known as the *Harclean.* It is in this latter form that the work is almost exclusively known to us. As a translation, it is of a very wretched character, being marked by a servile adherence to the Greek, which is totally destructive of the Syriac idiom. But this very circumstance constitutes its value as an auxiliary to the textual critic. By its close and even absurd adherence to the Greek we can infer exactly the readings of that text which the translator had before him. It also possesses various readings from older Greek manuscripts in the margin—a fact which adds much to its value. We learn from it very clearly how great was the amount of deflection from the text of the

New Testament as presented in the most ancient authorities which had taken place at the time when it was formed.

Two other recensions of the sacred text are sometimes cited by critics as independent Syriac versions—named respectively the *Jerusalem-Syriac* and the *Karkaphensian.* They are of comparatively little importance.

Some fragments of a Syriac version of the Gospels, differing from those already described, were discovered by Dr. Cureton among the Syrian manuscripts brought by Archdeacon Tattam from the Nitrian monasteries, and now in the British Museum. This fragmentary version was published in 1858, and is known as the *Curetonian.* Its text is undoubtedly ancient, and on that account interesting and valuable. As a translation it ranks low, having often, in the grossest way, mistaken the meaning of the original Greek.

Latin Versions.

It is generally agreed by scholars at the present day that the first Latin version of the New Testament was made, not in Italy, but in Africa. This statement may naturally surprise those who are not familiar with the linguistic condition of Italy in the generations immediately following the first promulgation of the Gospel. They might conclude, as a matter of course, that it would be felt necessary to translate the sacred books into Latin for the use of the inhabitants of Italy. But we have the amplest evidence that no such necessity did in reality exist. Greek was then a familiar

language throughout that country. Such facts as the following abundantly prove that such was the case. The Apostle Paul (A.D. 58) wrote to the Romans in Greek. Clement of Rome (A.D. 97) wrote in the same language. Ignatius (A.D. 107), like Paul, addressed the Roman Christians in Greek. Justin Martyr (about A.D. 150), although long resident in Rome, composed his two Apologies to the Emperor in Greek. From these, and many similar facts which might be quoted,[1] we conclude that no need would be felt in the earliest times for a translation of the New Testament into Latin in order to meet the necessities of the inhabitants of Italy.

Accordingly, the version known as the *Vetus Latina*, or "Old Latin," had its origin in Northern Africa. Its history is altogether unknown. But we find it used by the Latin translator of Irenæus towards the close of the second century, and by Tertullian a little later. Several good manuscripts of this version still exist, dating from the fourth onwards to the eleventh century.

This old Latin version was revised by Jerome, one of the most learned of the Fathers, towards the close of the fourth century. His principal object was to conform the translation more accurately to the text of the best Greek copies. But he also sought to improve the character of the version. He replaced many barbarisms by expressions more in accordance with classical usage, and in multitudes of passages gave a closer and more satisfactory rendering of the original.

[1] See Roberts' *Discussions on the Gospels*, part i., chap. ii.; and Max Müller's *Lectures on Language*, First Series, pp. 90-100.

As is always the case with a new revision of Scripture, it was only by slow degrees that the work of Jerome took the place of the Old Latin. Two centuries elapsed before this result was accomplished. Partiality for the old familiar words, and prejudice against the new, thus for a long period prevented the general acceptance of the improved translation. But, as cannot but happen at last, superior excellence at length prevailed. From about the end of the sixth century, the version of Jerome became the acknowledged *Latin Vulgate*, and substantially remains so at the present day. Just as Tyndale's translation of the Bible into English will continue the basis of every version of the Scriptures into our language till the end of time, whatever may be the changes and improvements which are introduced, so the work of Jerome still constitutes the substance of the Latin Bible, notwithstanding the revisions to which it has been subjected. Many errors, of course, crept into the text in the course of the Middle Ages, and when the art of printing came into general use, the necessity of having some trustworthy edition prepared was strongly felt. One was accordingly brought out under the auspices of Pope Sixtus V. in 1590, and to it the title "Authentic" was assigned. But this edition was soon discovered to be very incorrect, and another was issued by Clement VIII. in 1592. The Sixtine and Clementine editions of the Vulgate differ widely between themselves, but neither can be regarded as furnishing a satisfactory text. It is much to be regretted that such a valuable manuscript as the *Codex*

Amiatinus, which dates from about the year A.D. 541, and presents an admirable transcript of the text of Jerome, was not made use of in the preparation of either of the Papal editions.

These early Latin versions of the New Testament are of much value in the determination of the text. They in general adhere with great closeness to the Greek, the very order of the words in the original being, as far as possible, retained. They thus bear testimony, where still in their primitive condition, to the text of the New Testament as it existed in a very remote antiquity.

Egyptian Versions.

There are two complete Egyptian versions of the New Testament available for the purposes of textual criticism. These are known respectively as the *Memphitic* and the *Thebaic.* There are also some fragments which pass under the name of the *Basmuric.*

We are in utter ignorance as to the history of the Egyptian versions. But it is certain that the two are wholly independent of each other. Before this fact was known, Biblical scholars were accustomed to speak of the *Coptic* as the version of all Egypt—a name derived from Coptos, an ancient city in Upper Egypt. But as it has been proved that the translations current in Lower and Upper Egypt are totally distinct, the versions are now distinguished as above.

It is well ascertained that two dialects prevailed in Egypt in the centuries which immediately followed the general promulgation of the Gospel. One of these

was in use in Lower Egypt, and was called, from the capital of the country, the Memphitic. The other was employed in Upper Egypt, and was in like manner denominated from the chief town of the district the Thebaic.

Versions of the New Testament in these dialects unquestionably existed in the fourth century, and probably long before. No doubt Egypt, like the rest of the civilized world, was thoroughly *Hellenized* at the commencement of our era, so that the Greek Testament would be generally understood in the original, in Lower Egypt at least, and no need would be felt for a translation. But this state of things did not continue; and we have every reason to believe that the Thebaic version of the New Testament, prevalent in Upper Egypt, was formed not later than the third century, and was followed by the Memphitic at no distant date. These versions have been as yet too little studied to be greatly available for the purposes of textual criticism. Doubtless, as scholarship extends its triumphs, good use of them will yet be made.

The Basmuric fragments present a text evidently moulded upon the Thebaic. They are valuable only as supplying evidence as to the text in some small portions in which the Thebaic no longer exists.

The Gothic Version.

This is a very interesting and not unimportant version of the New Testament, though, unfortunately, it has not yet been found in a complete state. It was made by

Ulphilas, who became Bishop of the Goths in A.D. 348. He had adopted Arianism, and died while on a visit to Constantinople (A.D. 388), whither he had gone to defend his creed. But no trace of his doctrinal views appears in his great work, except at Philip. ii. 6, where he substitutes *likeness to God* for *equality with God.*

The most celebrated manuscript of this version is the *Codex Argenteus*, or "Silver Manuscript," preserved in the University of Upsala. This manuscript derives its name from the fact that its large uncial letters are written in silver throughout, except those at the beginning of sections, which are in gold. It was sent to Stockholm from Prague when this latter city surrendered to the Swedes in 1648. The date of the manuscript is probably about the beginning of the sixth century. It now contains only fragments of the Gospels in the following order (common to it with Manuscript D and some others)—Matthew, John, Luke, Mark.

As the Gothic version dates from the fourth century, it is another witness to the text then prevalent in the Church. There can be no doubt that it was formed directly from the Greek, as is indicated by peculiar constructions, and by the very mistakes which it contains. Its readings are of great weight in passages where it supports those of the more ancient authorities.

The Armenian Version.

The Armenian Christians seem, for a considerable period, to have had no Bible which could be called distinctively their own. Up to the fifth century, they

appear to have been dependent on the Syriac version. At length, in A.D. 431, two native scholars, who had been present at the Council of Ephesus, brought back with them a copy of the Scriptures in Greek; and from that a translation was made into the Armenian language. As was to be expected, the Syriac Peshito had an influence which is in some places very perceptible over this version. In its more modern form, as published by Uscan in 1666, it has also been suspected of having been conformed to the Latin, but there seems no good ground for this supposition. As Dr. Tregelles has remarked, "Coincidence of reading does not prove *Latinizing* to be a well-founded charge."

Textual criticism has not as yet made much use of the Armenian version; and both its date and character prevent us from regarding it as of much importance.

The Æthiopic Version.

Æthiopic was formerly the language of Abyssinia, but has now been superseded by a more modern dialect called the Amharic. It is connected with the Syriac, Arabic, and other members of the Semitic family of languages. The Abyssinians were converted to Christianity by Frumentius in the fourth century, but no version of the sacred writings seems to have been made into their language till a considerably later date—perhaps in the sixth or seventh century.

The Æthiopic version of the New Testament was evidently formed from the Greek, but by one who had no very accurate acquaintance with that language.

Till a more exact edition has been issued than we yet possess, little use can be made of the Æthiopic in the service of textual criticism; and even were such an edition produced, the version itself was formed too late to possess anything more than secondary importance.

The remaining ancient versions of the New Testament have too little critical weight to call for detailed remark. We simply note their supposed dates as follows,—Georgian Version (sixth century): Arabic Versions (most ancient, eighth century): Slavonic Version (ninth century): Anglo-Saxon versions (from the Latin, eighth to eleventh century): Persic Versions (from the Syriac and Greek, fourteenth century). Other versions, like the English, though possessing great merit as translations, and though derived immediately from the Greek, are by far too modern to possess any authority in the settlement of the original text.

CHAPTER V.

QUOTATIONS FROM THE BOOKS OF THE NEW TESTAMENT BY ANCIENT WRITERS.

EVERY copious Christian literature has descended to us from the early centuries of our era; and nothing is more characteristic of that literature than the frequency and fulness with which passages of the Sacred Scriptures are cited. It has been said with truth that, had the New Testament as a volume perished, the substance of it could easily have been recovered from the quotations which lie imbedded in the writings of authors who lived before the date of the Nicene or first General Council, in A.D. 325.

The evidence as to the original text of Scripture which may thus be collected from the extant works of the first Christian Fathers is, so far as it goes, more ancient than can be derived from either manuscripts or versions. Our most venerable manuscripts of the New Testament cannot, as we have seen, be dated farther back than the fourth century, while the earliest versions are to be ascribed probably to the middle of the second.

But in those writers who are known as the "Apostolic Fathers," we possess witnesses to the text of the New Testament (so far as they can be shown to quote it) at a period which borders upon, if it does not even touch, the apostolic age itself.

There are, however, several considerations which detract seriously from the value which might thus at first seem to belong to patristic citations in the determination of the primitive text of the New Testament. The chief of these may be briefly stated as follows.[1]

The text of such early writers is itself not unfrequently doubtful. Those manuscripts of their works which have come down to us are of a comparatively modern date. Few of them reach higher than the tenth century; and in some cases not more than a single copy of a particular author is known to exist. We are thus at times very uncertain as to the genuine readings of the original; and there is not unfrequently cause to suspect that, in the course of ages, the text has suffered from changes, intentional or unintentional, introduced by transcribers.

Again, as was natural, ere the written word assumed that paramount importance which was by and by recognised as of right belonging to it, the quotations made from the New Testament by the early Christian writers are often far from verbally accurate. At times some of them seem to be mingled with the oral form in which

[1] This part of the subject will be found more fully noticed when the comparative value of quotations as testimonies to the text is spoken of in Part Second, Chap. II.

they had been transmitted. They are often given in a loose and confused way just as memory suggested, or have a special turn assigned them according as the argument of the writer for the moment required. It must be remembered in regard to this whole subject, that these ancient authors had no such facilities of reference as are furnished by our modern Bibles divided into chapters and verses. To verify a quotation would, in their case, often have implied lengthened search and irksome labour. They were thus very strongly tempted to trust for the most part to their general knowledge of Scripture in making their citations.

Moreover, in multitudes of cases, slight verbal changes would become current in familiar quotations of the New Testament, without giving rise to the slightest suspicion of their being erroneous. The way in which our own English Bible is often misquoted might supply us with many an illustration. Perhaps there are few preachers, though familiar during a long course of years with that book, but have fallen into the habit of less or more altering, adding to, or deducting from, particular texts in their citations. In such a passage as, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," one may be in the habit of substituting *iniquity* for *unrighteousness*, and never dream that he is in error. All are familiar with the addition so commonly made to our Lord's promise—"Where two or three are gathered together in my name, there am I in the midst of them"—when, as its fulfilment is pleaded for in prayer, the words are

appended "to bless us and to do us good." Nothing is more common than to hear the declaration quoted, "The blood of Jesus Christ cleanseth from all sin," instead of the "cleanseth *us*" of the original; and every one must have heard 2 Tim. i. 12 quoted as, "I know *in whom* I have believed," &c., although the passage really stands thus—"I know *whom* I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day."

For various reasons, then, there is good ground for acquiescing in the judgment of Dr. Scrivener on the point in question, when he says: "On the whole, scriptural quotations from ecclesiastical writers are of so much less consideration than ancient translations, that where they are single and unsupported they may safely be disregarded altogether. An *express* citation, however, by a really careful Father of the first four or five centuries (as Origen for example), if supported by manuscript authority, and countenanced by the best versions, claims our respectful attention, and powerfully vindicates the reading which it favours."[1]

It may be interesting and useful if we subjoin a list of the principal writers whose works are available for the textual criticism of the New Testament, with the approximate dates at which they composed their writings, and the names of their most important works still extant.

Clement of Rome.—He wrote an epistle to the Corinthians about A.D. 97. This epistle has come down to

[1] *Introduction to the Criticism of the New Testament*, p. 284.

us in a single manuscript only. It is contained in the Alexandrian manuscript of the New Testament.

Ignatius of Antioch.—He is supposed to have written a number of short epistles in A.D. 107.

Barnabas.—An epistle of very early date bears the name of Barnabas. It was probably written about A.D. 130.

Polycarp of Smyrna.—He wrote a short epistle, still extant, about A.D. 150.

JUSTIN MARTYR.—Justin wrote two "Apologies" for the Christians, which were severally addressed to the emperors Antoninus Pius and Aurelius. He also wrote a "Dialogue with Trypho a Jew." Some other writings are doubtfully ascribed to him. A.D. 150.

Tatian.—He wrote a number of works, but only one, his "Discourse to the Greeks," is extant. A.D. 166.

Athenagoras.—This elegant writer has left us two short works—an "Apology," and a "Treatise on the Resurrection." A.D. 170.

IRENÆUS.—One of the most important works of Christian antiquity is the long treatise of Irenæus, "Against Heresies." A.D. 189.

CLEMENT OF ALEXANDRIA.—His chief works extant are, "Hortatory Address to the Greeks," the "Teacher," and the "Miscellanies." A.D. 200.

TERTULLIAN.—A very voluminous author. His principal works extant are an "Apology," and a treatise "Against Marcion." He quotes from the Old Latin. A.D. 210.

Hippolytus.—Only fragments of his works are extant:

the most important is his "Refutation of all Heresies." A.D. 230.

ORIGEN.—By far the most learned of the Ante-Nicene Fathers. Many works from his pen, in whole or in part, still exist, and are very valuable for the purposes of textual criticism. We may name his "Homilies," "Commentaries," and treatise "Against Celsus." A.D. 240.

Gregory Thaumaturgus.—His "Panegyric on Origen," "Paraphrase of Ecclesiastes," and some other short works, have come down to us. A.D. 250.

CYPRIAN.—A very important writer. His extant works are his "Epistles" and "Treatises"—all most valuable for the light they shed on early ecclesiastical history, as well as for the aid they give in textual criticism. A.D. 252.

Methodius.—He wrote a large work "Against Porphyry," now lost. We still possess his "Feast of the Ten Virgins," and some other remains. A.D. 260.

Arnobius.—His treatise "Against the Gentiles" has come down to us. A.D. 300.

Lactantius—"The Christian Cicero." His principal extant work is the "Divine Institutions." A.D. 310.

EUSEBIUS OF CÆSAREA—"The Father of ecclesiastical history." Besides his "History," several works of his still exist. A.D. 330.

ATHANASIUS.—The famous opponent of Arianism. His works consist of treatises, letters, and speeches. A.D. 370.

Ephraem Syrus.—Syrian theologian and hymnologist.

His works, consisting of homilies, commentaries, &c., are specially useful in the criticism of the Syriac versions. A.D. 370.

EPIPHANIUS OF CYPRUS.—His chief works are "Against Heresies," and a treatise expounding the doctrine of the Trinity. A.D. 400.

CHRYSOSTOM OF ANTIOCH.—By far the most eloquent of the Fathers. His works consist of sermons, commentaries, letters, and treatises. A.D. 405.

JEROME, or HIERONYMUS.—A very learned writer. His extant works consist of commentaries, epistles, and treatises. A.D. 410.

AUGUSTINE.—The best known of all the Fathers. His extant works are very numerous. We may name his "Confessions," "City of God," "Retractations," Commentary on the Psalms, and treatises on the Pelagian controversy. A.D. 420.

It is hardly worth while, for our present purpose, to name any later writers.

CHAPTER VI.

SKETCH OF THE HISTORY OF MODERN BIBLICAL CRITICISM.

THERE are few epochs in the history of the world more memorable than that which marks the printing and publishing of the first Greek New Testament. As long as the Word of God was confined to manuscripts, it could come into the hands only of a few, and might be explained very much as traditional prejudice had fixed. Very profound was the ignorance of the Scriptures which pervaded all ranks previous to the great intellectual and spiritual revolution which took place about the beginning of the sixteenth century. Many of the clergy had never seen a copy of the whole Bible; and the great majority of them could not read a word of the original languages. The extracts which were read in the Breviary day by day were generally regarded by the priests as constituting the entire Word of God; and even these were, in many cases, repeated without being understood—without conveying the slightest glimmering of Gospel-truth to the understanding, or producing the least impression on the conscience or the heart.

While this was the condition of the professed teachers of the people, it is needless to say how dense was the ignorance which prevailed among the people themselves. Indeed, when we glance at the state of Christendom towards the close of the Middle Ages, it seems almost miraculous that so great a change speedily passed over it. Looking at Europe for a century previous to the appearing of Luther, we gaze upon a scene similar to that which the prophet witnessed, when he was set down in the midst of the valley which was full of bones, and when, as he declares, "there were very many in the open valley, and lo! they were very dry." Judging by mere human probability, the speedy awakening and disenthralment of Christendom seemed then as hopeless as to the natural eye must have appeared the resuscitation of these mournful relics of once living men. Only a spirit of faith living in the heart of Ezekiel prevented him from at once replying in the negative, when the startling question fell upon his ears from heaven—"Son of man, can these bones live?" And only a similar spirit could have led any one about the close of the fourteenth century to anticipate that marvellous mental and spiritual awakening which, ere little more than a hundred years had elapsed, was to take place throughout the whole Christian world.

But when the set time for the accomplishment of His purposes has come, God often effects great results within a very limited period. Soon did a mighty change pass over that scene of desolation and death on which the prophet looked. The profound stillness was

broken; and sound and movement—the harbingers of the great transformation about to occur—were perceived; until at length, in striking contrast to the scene which at first lay before the view of the seer, there started up from that valley of death a vast multitude of living men; "the breath," says Ezekiel, "came into them, and they lived, and stood up on their feet, an exceeding great army."

Now, such also appears the mightiness of the change which passed over the Christian world within the period that has been mentioned. And when we inquire into the causes which, under God, led to this great and blessed revolution, we find, as is often the case in the accomplishment of Heaven's designs, that there was a wonderful working together of various agencies and means in order to give rise to the desired result. Chief of all, we note the invention of the art of printing, and then, as a necessary effect of this, the publication of the great literary treasures which had descended from antiquity. It was impossible that these works could be sent forth to the world, without rousing the human mind from that state of stagnation in which it had so long been sunk. But while the dissemination of the classical remains of antiquity would, of itself, have given birth to a mental activity which must have been, in a large degree, fatal to the claims of superstition, and must have led many to throw off those intellectual fetters in which the human soul had so long been bound, something more was needed to initiate that great revival of spiritual life which is the most characteristic

feature of the Reformation. The heathen writers might be sufficient to destroy, but it required the sacred writers to construct. Superstition might fall, yet Christianity, in its apostolic form, might not be established. A blank scepticism might take the place of a long-dominant credulity. The fear of Erasmus that, "with the study of ancient literature, ancient paganism would reappear," might be realized; and, as has happened in other cases, men might then rush from the slavish acceptance of grovelling superstitions to a bold and impious denial of the most certain and sacred scriptural truths.

From this danger Christendom was saved, as it only could be saved, by the general circulation of the inspired Word of God. Without this the Reformation, in its best and highest sense, would have been impossible. The Scriptures alone could form a foundation on which the fabric of primitive Christianity might anew be raised; and hence there attaches the deepest interest to the printing and publishing of the first Greek New Testament—the issue through the press of that precious volume which was to bear fresh life and peace, instruction and salvation, to the world.

The first portions of the Greek Testament ever printed were the songs of the Virgin Mary and Zacharias, from the opening chapter of St. Luke's Gospel. These were appended to a Greek edition of the Psalms which appeared at Venice in the year 1486. A considerable period elapsed before any attempt was made to print and publish the whole New Testament. It was not till 1516—a year so memorable on other

accounts—that Erasmus gave his first edition to the world, and thus did more to facilitate the triumph of Luther in his arduous struggle than could, in any other way, have been accomplished.

Although, however, the New Testament of Erasmus was the first one actually published, there was another *printed*, some few years previously, under strictly Romish influences. It is somewhat remarkable that Spain, so intolerant until recent years of the free circulation of the Bible, has the honour of being the country in which an edition of the Sacred Scriptures was first printed. About the beginning of the sixteenth century, the able and accomplished Cardinal Ximenes began to prepare a Polyglott Bible; and the work was finished, so far as regards the printing of the New Testament, before Erasmus had even begun to make any preparations for his edition. Some years, however, were allowed to pass before this great work of Ximenes was authorized to be published. It is known as the Complutensian edition, from the place at which it appeared—Complutum being the Latin name of Alcalà in Spain. There are now hardly any means of ascertaining what were the manuscripts used in the preparation of this New Testament. They seem to have been of no great value, for its readings rarely agree, in controverted passages, with those of the most ancient authorities formerly described. Moreover, it has been strongly contended by some, though as stoutly denied by others, that the Complutensian editors allowed an undue influence in their work to the Latin Vulgate, which has always been

so highly esteemed by the Church of Rome. Some countenance, certainly, seems to be given to this suspicion, by a curious remark and comparison which they make in their preface to the Old Testament. Their plan was to print the Latin in the central column as the place of honour, and to surround it on either side by the Septuagint Greek and the original Hebrew. Referring to this, they compare the Vulgate to *Christ crucified between the two thieves* (!)—the one thief being the Greek Church, which was denounced as being heretical, and the other thief being the nation of the Jews, whom they accused of having corrupted the Hebrew as often as it differed from the Latin.

The Complutensian text, although the first ever printed, has had but small influence on subsequent editions of the New Testament. It possesses therefore comparatively little interest at the present day, and will probably never again be reprinted.

Very different has it proved with the edition published by Erasmus. That has been the basis of all the ordinary editions of the Scriptures which have since been published, from generation to generation. *From it has been derived in substance our own Authorized English Testament.* It is, therefore, a point of the deepest interest to us to ascertain on what critical authority the edition of Erasmus rests. And on investigating this matter, we are led both to acknowledge the gracious working of Divine Providence in the past, and to see what is our own manifest duty at the present day. When we remember that our Authorized Version was

formed more than 250 years ago, and that then not one of those ancient and precious manuscripts which have been described was available for the purposes of criticism, we might well entertain the fear lest the Bible known to us from infancy should prove to be seriously misleading, as having been formed from a very erroneous text. And when we ask what *were* the manuscripts which Erasmus employed at first, and what those were which the editors immediately following him used, till what is known as the "Received Text" was produced, we find that our apprehensions seem to have but too good foundation. It was not for long that the ample materials which we now possess for fixing accurately the true readings of Scripture came into the hands of Biblical scholars. Erasmus, and his followers for a century, had but a few modern manuscripts which they could consult in preparing their editions of the New Testament. They were such as happened to be within their reach; and these were of a character on which no great reliance could be placed. To show how meagre were the resources of Erasmus, it may be mentioned that he had only a single manuscript of the Apocalypse, and that even the one which he possessed was not complete. A part of the New Testament would thus have been altogether wanting in his first edition had he not ventured to supply it by translation from the Latin. He took the Vulgate, and conjecturally retranslated it into Greek. It thus happens that, in the ordinary editions of the Greek New Testament, there are words still existing, which so far

from resting on any manuscript authority, or having any claim to be regarded as inspired, were plainly and confessedly inserted in the text from mere conjecture.

Yet, notwithstanding this, and all the more on account of it, the common text of the Greek New Testament excites our deepest wonder and admiration. We cannot but regard it as a kind of Providential miracle. Although so much has been done since it was formed to throw light upon the true text of Scripture, that which was at first adopted remains, for almost all practical purposes, totally unaffected. God has never interfered with human liberty, yet it is impossible to look back upon the history of the Bible, and especially on the point now under consideration, without being struck with the manner in which He has continually watched over His own holy Word. We may truly and thankfully say that He led Erasmus and his followers "in a way which they knew not," so as to secure a substantial accuracy in those transcripts of the New Testament which they presented to the world. Many have come after them, and devoted their lives to the discovery and publication of sacred manuscripts; but largely as the stores of Biblical criticism have been increased since their day, the New Testament remains practically almost the same as it was in the first editions. Changes have indeed been made: doubts respecting numerous passages have been started: fluctuations have taken place in the opinions of scholars as to the true reading in a few important texts; but, upon the whole, criticism, even in its most rigorous exercise, has

not demanded any great or material alterations in the text.

This is a very comforting and satisfactory thought to all the friends of Scripture, yet it is surely not one which should lead them to undervalue the labours of those who devote their time and strength to critical pursuits. The object of such students is to discover and present to the Christian world, in as pure a form as possible, that message which our Heavenly Father has addressed to His children upon earth. The more loyal and loving our hearts are towards Him, the more will we feel it our incumbent duty to encourage, in every way we can, those scholarly studies which have for their end the noble purpose of freeing the Scriptures from every taint of error that may, through human infirmity, have crept into their text, and restoring that text to the form which it exhibited in the autographs of the sacred writers.

Let it be remembered also, that to such investigations is due the confidence which we may justly place in our Bibles, as they have been familiar to us all our days; and that, however little the labours of sacred critics may be heard of by the Christian world at large, yet it is to these that the faith and comfort of all believers are to be ascribed. By these there is a wall of defence drawn around the Bible of the humblest worshipper. By these the enemies of divine truth are prevented from making that assault upon the hopes of the Christian community, which they would not defer for a moment had they the least chance of being successful. By the labour of some scholar whose name perhaps few have ever heard—who

sits buried among books and manuscripts which most men would think repellent and unedifying, and whose life is spent in pursuits which many in their haste might stigmatize as useless—by his labours, Christians in general are protected from the assertion or insinuation that the passage of Scripture which may have cheered their hearts has no valid claim to be regarded as the Word of God. Honour then to those who are wearing health and strength away in the noble work of ascertaining and elucidating the true text of Scripture! As much as the missionary who leaves home and kindred to bear the glad tidings of salvation to the heathen: as truly as the martyr who seals with his blood the testimony he has borne for Christ—are these men doing the the work of God, and earning the reward which will at last be given to all His good and faithful servants. But for them, the message which the missionary bears might be scoffed at as a fable; but for them, the faith for which the martyr dies might be ridiculed as a delusion; but for them, the Gospel which the minister preaches might be laughed at as the offspring of human credulity or imposture; and therefore to them be given that honour which is their due, and let those services be acknowledged and appreciated which are rendered by them, not to a sect, a church, or a nation merely, but to mankind at large, and by which not only the present, but all future ages, are laid under most deep and true and lasting obligations.

On looking back upon the history of sacred criticism

since the days of Erasmus, it is pleasing to discover that some of the very first and most eminent men who devoted themselves to such studies belonged to our own country. After Beza's editions of the New Testament, which appeared towards the close of the sixteenth century, little was done in textual criticism till the publication of Walton's Polyglott in the year 1657. This great work contained a collection of various readings from numerous important manuscripts, though it still adhered to that text which had now acquired a kind of prescriptive right, and which, in the opinion of many, it was sacrilegious to touch. Ignorance is often as irritable as it is clamorous; and learning must, not unfrequently, sustain a severe conflict before its conclusions are accepted. Thus it proved in the case now before us. If there is any duty plainly incumbent on Christians, it is surely to see that they possess the Word of God in as pure a form as Providence has placed within their power. And when new manuscripts were brought to light, of a far higher value than those which had been used in the first printed editions of the New Testament, it might have been expected that some gratitude would be displayed to those scholars who had discovered them, and who sought by their aid to present to the Christian world a closer approximation to the genuine text of Scripture. But as has happened in many similar cases, and as will doubtless happen again, very different was the result. Men allowed their own notions of expediency to outweigh all considerations of truth and duty. The established text with all its corruptions was clung

to, in preference to that which had so greatly superior claims to acceptance; and those scholars who ventured to call attention to the various readings furnished by newly-discovered manuscripts, instead of being thanked for their pains, were (as we formerly saw) branded as the enemies of revelation. Future ages, however, have acknowledged the value of those labours which were at first so much decried; and the names of Walton, Mill, and Bentley will ever be names of which England will be proud in connection with the pursuit of sacred learning and the advancement of textual criticism.

After this period, the glory of devotedness to Biblical science passed away from Britain, and rested on a country to which the whole Christian world is now under the deepest obligation. However much we may deplore some of the phases which both faith and unbelief have assumed in Germany, it is but fair that we should also acknowledge the incalculable service which German scholarship has rendered to the cause of divine truth. In regard, more especially, to the text of Scripture, the names of Bengel and Griesbach need only to be mentioned in order to suggest how much we owe to the former labours of Continental critics. Nor have German scholars ceased to toil in our behalf at the present day. Not to weary the reader with a long list of names, we may simply mention that of Tischendorf, who has had the honour of finding more manuscripts of the New Testament than any other labourer in this field, and whose previous discoveries have (as formerly described) all been sur-

passed and crowned by his bringing to light a manuscript which carries us back at least to the days of Augustine and Jerome, and whose worth it is scarcely possible to overestimate.

It is gratifying to be able to add that our own country has recently been reoccupying the honourable position which she formerly held in the department of textual criticism. No labourers in this field have ever surpassed Dr. Tregelles and Dr. Scrivener in the zeal, diligence, and painstaking accuracy with which they have devoted their lives to this study. Others also, like the late lamented Dean Alford, have done much to give a stimulus to such pursuits. There are not a few cheering evidences that a taste for the study of textual criticism is reviving in our country; and if this taste is duly fostered and properly directed, we may augur from it the happiest results.

The New Testament Revision Company, now sitting periodically at Westminster, of necessity give their most careful attention to the settlement of the true text. This is the very first duty which they have to discharge. It would be vain to make an improved translation, however excellent, if that were founded on a corrupt or uncertain text. The primary aim therefore of the Company is, by the most patient, and even anxious, weighing of all available evidence, to make as near an approach to certainty as can be made with respect to the genuine text of the New Testament. If English readers of the new version feel startled at first by finding words or clauses omitted to which they have been long accustomed,

and changes of translation introduced owing to a change of reading which has been adopted in the Greek, they may rest assured that not a single alteration has been adopted without the most serious deliberation, or from any other motive than the earnest desire of making the nearest possible approach to the primitive form of that inspired Word which God has given us to be "a lamp unto our feet, and a light unto our path."

PART SECOND.

MODE OF DEALING WITH THE FACTS.

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CHAPTER I.

INTRODUCTORY.

THE facts of the case are now before us, and we are next met by the inquiry, What are we to do with them? What are the principles that are to guide us in selecting from the great mass of various readings in existence those which we may have best reason to suppose were the original words of the inspired penmen?

It is too generally imagined that we have no principles at all. Even intelligent persons are frequently under the impression that the science of textual criticism is a mere collection of undigested facts, that the textual critic has no fixed laws to regulate his procedure, that he works at random, and that the text eventually constructed by him is the result of arbitrary hypothesis or unregulated caprice. It will be our effort to show that this is not the case; and that, whatever uncertainty may still rest upon some parts of our subject, enough is

known to make it strictly a science. We shall endeavour so to look at the task we have in hand as gradually to draw a line with ever-increasing closeness around the correct readings of which we are in search.

It has been already stated that there are three sources from which these readings are to be derived, manuscripts, versions, and citations from Scripture in the writings of the early Fathers of the Church. Had we reason to believe that all these authorities were of equal value our course would be a simple one. Looking at them as so many witnesses, each entitled to the same degree of credit, we should simply reckon up the number upon opposing sides of the point at issue, and pronounce our verdict according to the numerical majority. Such a state of things, however, is never exhibited in a court of justice. The value of evidence there given by different witnesses very materially differs. Some have had better opportunities of observation than others. Some have made a better use of opportunities in themselves equally good. One is better able than another to give his evidence in a clear, distinct, and intelligible manner. The statements made by one accord better than those made by others with circumstances already known to us. All these things affect the value of evidence. It is the duty of a judge to attend to them, and he may often have to decide the case before him by the evidence of the few instead of the many. Hence the legal maxim, than which there is none more thoroughly established, that testimonies are to be weighed, not numbered.

The same principle comes into operation in the

inquiry with which we are engaged. One of the first things that strikes the student of the text of the New Testament is the degree to which the many witnesses that have something to say regarding it differ from one another in the points now mentioned. They have not had the same opportunities of observation, for one belongs to a period much nearer that at which the Apostles wrote than another; and this, though, when taken by itself, by no means conclusive as to the higher value of his evidence, is yet at first sight something in its favour. They have not made the same use of opportunities equally good; for one of two who lived in the same age may have obtained his information from sources manifestly inferior to those that were employed by his contemporary. The same pains have not been taken by them to ascertain the facts; for one may show that he has yielded without further inquiry to a first impression, while another has looked into the matter, viewed it from different sides, argued it with himself, and made up his mind after careful and anxious deliberation. Finally, they may not give evidence with the same direct bearing on the point at issue; for one may speak to us in the original language of the New Testament, another through the more uncertain medium of a translation. It is clear then that merely to number our witnesses will not do. We must distinguish between their separate values. We must arrange and classify them.

Before proceeding further it may be well to illustrate what has now been said by an example. We take two interesting various readings in the first few verses of

the sixth chapter of the Gospel of St. Matthew. In our English version of the first verse of that chapter we read, "Take heed that ye do not your alms before men, to be seen of them," and again at the close of the fourth, the sixth, and the eighteenth verses, we find the clause, "And thy Father, which seeth in secret, shall reward thee openly." In all these cases the words of the English Bible are a faithful rendering of the standard Greek text. Many manuscripts and other authorities, however, read in v. 1, "Take heed that ye do not your righteousness before men," and at the close of each of the three other verses referred to they omit the word "openly." Which is correct? Of which have we most reason to think that it gives the form of the sentences as originally spoken by our Lord and written by the Evangelist? Were we to be guided by the number of witnesses on either side, we should at once have to determine in favour of the received text. The number giving evidence on its behalf vastly preponderates. The number in favour of the other readings is comparatively small. Yet it is conceivable that, if justice is to be done, the smaller number may be entitled to more consideration than the larger, and that the verdict should be with it. In point of fact it really proves to be so. All editors of note come to this conclusion; and English readers who have Alford's New Testament in their hands will see, on turning up the passage, that he reads without remark in v. 1, "But take heed that ye do not your righteousness before men," and that at the close of verses 4 and 6 he brackets the "openly," while at

the end of v. 18 he omits it. It is too soon to explain the grounds of this judgment. We advert to it only as a fact; but to confirm its correctness it may be said, that the force and meaning of these verses are brought by it into a much clearer light. The word "alms" in v. 1 confines our attention to the first illustration of the outward and hypocritical spirit spoken of by our Lord, almsgiving. The word "righteousness" extends to all the three, almsgiving, prayer, and fasting; and the first verse of the chapter becomes a general precept, finding its illustration not in one only but in each of these. The omission of the word "openly" is of even greater importance. Its insertion spoils the whole meaning of the passage, leading us to think that the promise of the Saviour is that, if we serve God in secret, that is sincerely, without pretence or show, for His own sake and not for the sake of human applause, then God will reward us even in this world, in the very sight and presence of those who gave us no credit for piety, who perhaps condemned us for the want of it. No such lesson is intended; our Saviour designing only to teach us that, however men may despise the spirit of humble piety and honour ostentation, there is Another and a Higher who will judge us justly, even that Father in heaven who seeth in secret. Men may condemn, He will "requite" or rather "recompense" us. No selfish thought of earthly triumph over foes is thus allowed to mingle with our hope of reward. In purity and unselfishness of spirit we anticipate only the approbation of our Father in heaven.

These examples may suffice to show how much a decision in favour of a minority of witnesses may afterwards commend itself to the spiritually enlightened judgment. If so, they answer the end for which they are at present quoted. They will confirm to our minds the necessity of such a classification of our witnesses as that to which reference has been made. To this classification we now proceed.

CHAPTER II.

FIRST STEP IN CLASSIFICATION.

IT has been said that the three classes of witnesses to which we have to appeal for the determination of the true text of the New Testament, are manuscripts of the Greek text, translations into other languages made from that text, and citations in the Fathers of the Church. We have first to make a comparative estimate of these three classes.

Of the three it will appear that we must look first and chiefly to manuscripts of the Greek text. For,

1. As to citations in the writings of the Fathers, these labour in many respects under the same and even greater defects than those that have to be contended with in the case of manuscripts. The works of the Fathers, like the Sacred Writings themselves, were composed centuries before the art of printing was known. The autographs have long since perished. It cannot be doubted that, in their transcription, all the liabilities to error which affected the transcription of the inspired autographs would not only exist, but would exist in

even greater force. No such profound reverence was entertained for them as for Scripture. It was no such labour of earnest and loving zeal to copy them, with all those marks of interest which still testify to the anxiety manifested by the copyists of the Sacred Books to do their work faithfully and well. No such scruples would be felt by a copyist in altering the text that was beneath his eye. Nay, there is every reason to think that he would often be tempted by his very reverence for Scripture to alter what he read. A quotation given by a Father, let us suppose, was different from what the transcriber found in the manuscripts he was himself accustomed to reverence as divine. How natural the supposition that the Father had quoted wrong, and that justice, both to the Bible and to him, required that the error should be corrected. Add to this that, in the case of the Fathers, we possess, with one or two exceptions, no manuscripts reaching so near the time when their books were written as in the case of the New Testament, and that even the whole amount of our manuscripts of their writings is but small, and it will be at once observed that, if it be difficult to determine the text of Scripture, it must often be still more difficult to determine that of those Fathers, the early era of whose life renders their testimony in this matter of peculiar value.

This however is not all. Even supposing that we could determine exactly what an early Christian Father gave as a citation from Scripture, the question would still remain, Has Scripture in that citation been adequately represented? In very many cases it would be

impossible to affirm this with confidence. The Fathers were not unfrequently extremely loose in their quotations from Scripture. Whether it was that they possessed little critical skill and so were careless; or that they found it difficult to turn up the passage they were quoting in the rolls which were then in use; or that, depending largely on a still living tradition, they were less particular about written words than we are; whatever may have been the cause—and probably all the causes now mentioned tended more or less to the result —they were often satisfied if they gave the meaning of a passage without seeming to concern themselves whether or not they quoted with literal exactness. Nay, the same Father is found to quote the same text in different ways in different parts of his writings. Numerous examples of this may be met with in any critical edition of the New Testament. We refer only to one. It is a question of very great importance whether in Mark i. 2 we should read "as it is written in the prophets," or "as it is written in Isaiah the prophet," and the evidence of Irenæus, a writer of the second half of the second century, would be here of peculiar value. That Father quotes the text at one time in the one form, at another in the other.

The value of patristic citations is indeed sometimes very high. It may happen that New Testament passages are cited with the express intention of giving the words of the original, that the whole course of the writer's argument may be dependent on the fact that he found a particular word in the text before him, or that he may

even discuss the merits of different readings, and deliberately give the preference to one. In such cases the value of citations is so great that they become to a large degree, in a manner to be afterwards considered by us, tests of the value of those manuscripts in which similar or different readings occur. But this is not their general character. Neither ought it to be forgotten that they may often be useful as corroborative authorities. The weight which they have not of themselves they may receive from their agreement with other witnesses; and, agreeing with them, they may confirm their evidence. It must be obvious, however, from all that has been said, that the highest position that can be assigned to citations in general is that of being subsidiary aids in fixing the true reading of disputed passages. First authorities they are not. Our circle is narrower than it was.

2. As to versions, or translations of the Greek text into other languages, their value in bearing testimony to the general purity and integrity of the form in which the New Testament has come down to us cannot be too highly spoken of; nor is it possible to admire too much the providential arrangement which led to the Bible's being early translated into many different tongues, so that its corruption, to any large extent, became almost, if not altogether, an impossibility. That, however, is not the point with which we are at present dealing. We desire to know what is the relation of versions to manuscripts in fixing particular words or clauses of the Greek text. It cannot be doubted for a moment that,

just as in the case of citations, their position is subordinate.

At once the old difficulty meets us. What is the true text of the version itself? Exposed in its early condition to all the mischances that befell the sacred text, the recovery of the original text of the one may be a problem hardly less difficult of solution than the recovery of the original text of the other; while, in addition to a deterioration arising from the unavoidable infirmities of copyists, we are exposed to the highly probable danger that the transcriber of a version would often be tempted to correct it by the authority of the Greek text that he possessed. Again, even supposing that we have the version in its original condition, it may be that it is in a language widely different in its genius from the Greek; that a translator was anxious to be elegant rather than accurate; that, even if desirous to be accurate, he mistook the sense of the words that he translated.

On the other hand, it must not be forgotten that there are some points in regard to which the evidence of versions is entitled to the greatest weight. The presence or absence of whole clauses, for example, is a point to which they can clearly testify. It not unfrequently happened that they were made with such an excessive literalness that, disregarding the idiom of their own tongue, they followed the order and construction of the words in their original, or simply transferred Greek words to their own page in the letters used by themselves. In such cases their bearing on any question at

issue is direct. We have versions too belonging to parts of the world widely removed from one another, so that collusion of testimony was impossible. Finally, it greatly heightens our sense of their importance, when we remember that some of them were made at an age long anterior to the date of our oldest manuscripts. Notwithstanding this, however, it must be evident that the use of versions in the critical emendation of the text is encompassed with difficulties peculiarly its own. Versions may preserve a true reading long before it has been discovered in any Greek manuscript, as the Vulgate preserved the fine reading of Luke ii. 14, "Glory to God in the highest, and on earth peace among men of His good pleasure," that is, among men whom He hath loved. They may be a powerful aid in settling disputed texts; but they cannot be depended on as first authorities. Our circle has again been narrowed.

We are thus for first authorities thrown back upon manuscripts of the Greek text itself, upon documents professing to give us directly that text as it stood in the infancy of the Christian Church. Other readings than those presented there we may find in patristic citations, or we may infer from versions; but the instances must be rare indeed, if they are even in any case to be regarded as legitimate, when we draw a reading from any other source than a Greek manuscript.

CHAPTER III.

SECOND STEP IN CLASSIFICATION.

AT the point now reached we have only manuscripts before us as the *primal* source whence the readings of the Greek New Testament are to be drawn. Not that we have laid citations and versions entirely aside. We shall have by and by to return to them when the whole evidence in any particular case is to be taken into account. But, in the meantime, while engaged in classifying our witnesses, we have seen reason to believe that they do not occupy the first rank. Greek manuscripts alone do that. These, however, are extremely numerous, and it is quite possible that they may not all be of the same value. Can anything be done then towards classifying them?

In endeavouring to answer this question, it is of importance to bear distinctly in mind what it is that we are in search of. It is the original, and therefore the most ancient text. It might seem, therefore, at first sight that the nearer any manuscripts approach to it in date, the more valuable will they be; and that,

inasmuch as the uncial manuscripts, whose distinction from the cursive is already known to our readers, are our oldest group, we should be justified in at once placing our dependence mainly upon them. Here, however, we are met by the important fact that there is a very great difference between the oldness of a manuscript and the oldness of its text. The mechanical act of writing, and the substance of what is written, may belong to very different dates. It would not be so were we dealing only with original compositions. An original book belongs in substance as well as form to the exact period at which its author lived and wrote. If we know the date of the form, we know also that of the substance. But we are now occupied, not with originals but with copies, and other considerations play their part. A cursive manuscript written, for example, in the eleventh century, may quite well present to us a text belonging to the fourth, or perhaps even an earlier century. It might be one of the manuscripts of that century, now lost, from which it was copied. Whether it was so is to be determined by considerations of which we have not yet spoken; but if there be good ground for believing that it was so, it is clear that it is not to have its value diminished by the unimportant circumstance that it is written in cursive, not in uncial, letters. No doubt if a witness present himself to us in uncial clothing, we have for the most part, though not even then always, reason to believe both that he is old and that his text is old; whereas, in the case of one who appears in cursive clothing, it is a matter for inquiry

whether, though the fashion of his garb be modern, the substance of the garb, in other words the text itself, may not be as old as in the former case. Still the outward appearance of the witness is not decisive. We must dismiss the idea that the style in which a manuscript is written is conclusive either as to its value or its worthlessness.

Have we then any means of classifying our witnesses upon the principle of more or less ancientness of text? A little consideration of the matter will show us that we have; and, when we have done it, a second step in classification will have been gained.

In the first place, we can separate our most ancient uncial manuscripts from the rest, and determine from them the *general* character of an ancient text. What is in them testifies to the state of the text in their day, and must be old simply because they are old. We can then institute a comparison between this text and that of our more modern manuscripts. If, in doing so, it can be shown that there is a very great resemblance, and that the various readings presented, notwithstanding this resemblance, by the moderns, can only be accounted for by the supposition that they existed in the Church at a very early period, and that they have no connection with the mere flux of time and its changes, we at once pronounce these modern manuscripts to be old in text though not in lettering. If, on the other hand, the differences are obviously produced, not by the faithful handing down of other ancient readings, but by that gradual process of change, sometimes more

sometimes less conscious, which is inseparable from repeated copyings, especially where the copyists differ in training and taste, we must regard the manuscripts containing these differences as modern, not only in form but in text. Now it is often possible to trace differences of this latter class. We can almost see the process of change going on, alterations finding their way into the text, roughnesses softened down, difficulties cleared away, anomalous turns of language removed, the whole character of the text becoming different from what it was. Wherever this can be done, we have gained the line of demarcation we are in search of. We are entitled to say that manuscripts upon which such changes have been produced are not so worthy of reliance as those by which the changes have been escaped.

In the second place, we can go even further than has now been said, and can determine with still greater precision whether the text of any manuscript before us, be it uncial or cursive, is ancient or not. We know from entirely independent testimony, of a kind to be more fully spoken of when we reach our next point, how certain passages of Scripture were read in ancient times. By these we can test our witnesses. One comes before us with all the appearance of antiquity. We ask him, How do you read such and such passages? If he answer us as, by the supposition, we know that they were read in ancient times; well. It is so far at least a proof that he is what he claims to be. But if he answer us as we know that they were read only in modern not in ancient times, we at once say, You do not sustain your profes-

sion; you look as if you belonged to the Fathers; in reality, you are one of their late descendants. Again, one comes before us with all the appearance of being a modern. We apply the same test. He may show that, so far as our main purpose is concerned, he belongs to a remote antiquity.

In the third place, such a separation as that of which we have been speaking has actually been made in certain cases with the consent of all. Inquirers differ as to the value they attach to the classes thus separated from each other. They do not deny that the classes exist. There are modern manuscripts which all allow to possess an ancient text, and to be in this respect distinguished from the great mass of their fellows.

It is no doubt possible that even manuscripts, not exhibiting what may be called an ancient text upon the whole, may occasionally preserve an apostolic word or phrase that somehow or other has dropped out of their more ancient companions. That they have preserved much that is apostolic is obvious, for in much *all* our witnesses agree, and that must be apostolic. They may therefore have preserved more. The difficulty is to make sure that they have done so. No agreement among themselves can be sufficient to convince us, for they may have been led astray by some common cause. No mere number witnessing the same thing can be of the least avail. Unless we are satisfied that each individual of the number would be a good witness though he stood alone, the mere bringing them together as a multitude may disturb, but cannot convince. They

must prove their title to be heard; and appearances being certainly against them, inasmuch as they differ from our older witnesses, we are entitled to ask that the proof they offer us shall be unambiguous and weighty.

Thus then we have taken another step, and one most fruitful of results. It is a demonstrated fact, that the great mass of manuscripts belonging to the later centuries of the Christian Church cannot stand the tests of which we have been speaking. We shall not say that they are therefore to be put wholly aside, but certainly they are not primary authorities. Our circle has again been greatly narrowed.

CHAPTER IV.

THIRD STEP IN CLASSIFICATION.—PART I.

BY the process of classification hitherto pursued we have been enabled to diminish greatly the number of our *primary* witnesses to the Greek text of the New Testament. We have also been able to secure that all those to whose evidence we are chiefly to attend have an ancient text, a text at least ancient in its general character. It may be thought that this should be enough for us; but it must be borne in mind that the oldest of our manuscripts does not go back to a point of time older than the first half of the fourth century, and that the texts therefore hitherto mainly used by us take us only to that date, a date three centuries later than that at which the sacred autographs were written. This indeed would be a matter of no consequence if two conditions affecting the question before us could be fulfilled. First, had we reason to believe that, up to the period to which our oldest manuscripts belong, the text of the New Testament had remained pure and free from error, then those witnesses, bearing testimony to its condition in their

own day, would at the same time testify to what it was in the days of the Apostles. Secondly, were our witnesses agreed in their testimony, we should at once and without further difficulty be able to determine the precise words that were read by them as Scripture, and a very strong presumption would be given in their behalf. Unfortunately neither of these two conditions is complied with.

As to the first, we know that the text of the New Testament, so far from having continued pure during the first three centuries of its existence, had fallen into a state of remarkable confusion long before that period expired. Several circumstances combine to show this. The differences among our ancient witnesses themselves, a point as yet only alluded to, and to be immediately spoken of more fully, are a clear proof of the fact. Had the text been preserved in its original condition they could not all at once have exhibited the diversity that we actually meet with. It was one at the first; it would have been one then. Again, although we have no manuscripts older than the early part of the fourth century, we have translations of the New Testament made into other languages nearly two centuries earlier, together with quotations from it embodied in writings of the Fathers belonging to as remote an age; and these translations and quotations leave no doubt that, when they were made, very many passages were read in their particular districts quite otherwise than we find them in our oldest manuscripts. Still further, we can see from the works of the early Fathers of the Church that they

were often greatly perplexed by the variety of readings that came under their notice. They speak of it continually, and often in tones of much hesitation and doubt. They refer to manuscripts even then older than others. They describe some manuscripts as being more accurate than others. They blame opponents for wilfully falsifying the text. They discuss the probabilities of different claims. In short, they find themselves largely compelled to pursue the same course of argument pursued by Biblical critics at the present day. Finally, we have the express testimony of some of the most learned of their number, of some who devoted much pains to the study of the text upon this very point. We shall refer only to two, the most learned, the most critical of them all, one of whom flourished in the third century, the other in the fourth. The first, Origen, commenting upon Matt. xix. 19, where words occur falsely thought by him to be corrupt, says, " It might appear madness in me to consider these words as an addition to the text, were there not also in many other things such a variety in the copies of the Gospels, that neither do those of Matthew correspond with one another nor with those of the other Evangelists. But now the diversity of copies is become truly great, whether through the carelessness of the copyists or through the wilful daring of those who are occupied in correcting what is copied, or through those again who venture to make improvements upon their own judgment, sometimes adding, and at other times blotting out." The second, Jerome, says, in his epistle to Pope

Damasus, "If confidence is to be placed in the Latin texts, let them tell us in which; for the texts are almost as numerous as the copies." It is true that Jerome is here speaking of the Latin texts, but the simple fact that they were thus corrupt is evidence enough that the variations in different manuscripts of the original must have been great.

To what causes this corruption of the text about the beginning of the fourth century is to be ascribed it would be extremely difficult to say. The natural, the inevitable causes spoken of in the former part of this work, undoubtedly contributed to it, but they are not of themselves, by any means, a sufficient explanation. The fact, however, without going into this, is sufficient for our present purpose. It evidently presents a very serious difficulty when we would proceed to estimate the merits of our ancient witnesses who belong to that age.

The second difficulty alluded to is not less great. When we examine our ancient witnesses, we find that they are very far indeed from being unanimous in the testimony given by them. They are constantly at variance with one another. We take one or two of them that seem to approach most closely; and for a time, as we travel with them, we find nothing but a delightful harmony of statement. All at once they diverge. First the one and then the other joins a different group. But attachment to the new companions does not continue long. Divergence from them speedily appears. And so they go on in ever-varying combina-

tions, till the impression is apt to be produced on us that anything like a well-grounded verdict on our part is impossible.

And so it would be, were all our ancient authorities regarded by us as equally worthy of reliance. But there cannot be a greater mistake than to think so. Two manuscripts of the fourth century may differ from each other in worth quite as much as two of the sixteenth. All the main causes that operate in bringing about a distinction in the latter operate also in the former case. The old were copies like the young. They may have been copied from bad originals. They may have been carelessly copied. Age alone cannot be accepted as decisive of their value. It will thus be seen that we are brought back to the point from which we started in this chapter. The two conditions that would have saved us from any effort to discriminate between our ancient witnesses cannot be complied with. Nothing remains but that we make up our minds as to their relative value, and the weight to be attached to them.

Here one of the most interesting and important problems connected with our inquiry opens on our view. How shall we decide between the conflicting claims of manuscripts all presenting so far at least an ancient text? We shall explain the principle of the process to be resorted to, and shall then confirm and illustrate it in a separate chapter by one or two examples.

The great fact to be borne in mind is this, that we have in early versions of the New Testament, and especially in early quotations from it in the writings of

the Church Fathers, evidence as to the manner in which a large number of important texts were read at a date much more remote than that of the oldest of our existing manuscripts. It is true that this evidence is not free from the influences that have weakened the effect of the evidence of our manuscripts themselves. The text of translations and of quotations has been affected by time as well as their text. The editions of them that have been published are not unfrequently far from being so critical and correct as to entitle them to be confidently relied on. We may often be as uncertain as to the readings they presented at the time when the manuscripts containing them appeared, for they too were once known only in that form, as we are with regard to the readings we would deduce from the manuscripts of the New Testament itself. Still, after making all allowance for these chances of error, a sufficient amount of certainty remains to enable us to come to a definite conclusion as to the manner in which a large number of important texts were read, at a date long anterior to that from which any manuscript evidence has come down to us. But we are not confined to the sources now referred to for the certainty of which we speak. Other considerations come also into play. Arguments as to the original reading of the texts we are selecting may be drawn from the *general* verdict of manuscript authority regarding them; for although that authority is later than the evidence of early versions and quotations, it may often carry us back, by way of confirmation, to what these testify. Internal evidence

too, springing from such things as the context of the passage, the style of the writer, or the analogy of Scripture, may be taken into account. Each of these has some weight, and forms a legitimate part of the proof by which we settle with ourselves the manner in which the texts we have fixed on were read in the first or second century, if not at the very first. We establish these readings then; and pursuing the same course as that already indicated in the last chapter, only now with much greater minuteness and particularity than were then necessary, we test by means of them the value of each of the ancient manuscripts in our hands. If it contain them in the form we expect it is a proof that it is good. If it do not contain them in that form we conclude that it is of inferior value.

It will be at once seen that the principle now advocated is thoroughly sound, and that, not only in so far as it applies to the reading of the particular texts that have been under examination, but in relation to the general value of each of our manuscripts as a whole. Upon the first of these two points there can be no doubt. We used *all* available evidence in settling the reading of our characteristic texts, and the judgment of the single manuscript we are examining will, if it dissent from that evidence, not disturb, if it agree with it, will confirm our conclusion. But the second point is equally indisputable; for surely it will not be denied that proved value in regard to a number of texts, and these characteristic and important ones, is a fair test of the value of a manuscript in general. Proved veracity

in a witness upon many points is a reason why we should not only believe him upon these points, but why we should accept him as a generally credible witness. Let us refuse to acknowledge this, and a fundamental law of evidence is overthrown.

CHAPTER V.

THIRD STEP IN CLASSIFICATION.—PART II.

WE have explained the principle by which the relative value of ancient manuscripts, all possessing great claims on our regard, is to be tested, and we proceed now to give one or two illustrations of the process.

Let us take first a test to which reference has been already made, Matt. vi. 4, "And thy Father, which seeth in secret, shall reward thee openly." The word "openly" is found in several ancient manuscripts, but it is omitted in three of the most ancient. It is evidently necessary that we should know whether the former or the latter are most worthy of our confidence before we venture to decide between them. Now in connection with this text it happens that we have the means of doing so. One of the most celebrated of the Fathers directed his particular attention to the question whether the word "openly" should stand in the text or not, and at last excluded it on the ground that, though found in many Latin translations of his day, it was not found in the Greek manuscripts, which were earlier in date.

This testimony is very strong. We turn to the most ancient Greek manuscripts that have come down to us, and the word is not found in them. It is also wanting in two or three important translations, and in citations of the text given by several of the Fathers. Farther, as already pointed out in a previous chapter, the insertion of the word mars the sense of the passage, and leads to a different idea from that which our Lord evidently intended to convey. In these circumstances it is an easy conclusion from the evidence that "openly" ought to be omitted. That, however, is not what we have at present in view. We rather lay aside one of the ancient manuscripts testifying to the omission. Our verdict on this point will not be affected. There is abundant evidence without it. We determine fully that the omission should be made. We then take up the old manuscript laid aside, and as yet supposed to be unexamined. Has it, or has it not, the word? It wants it. Thus we have a proof so far, though one text will of course go but a little way in such an inquiry, that that manuscript is right, and more worthy of being relied on than any manuscript, even though an ancient one, in which the word occurs.

Again, we take another very interesting text, Matt. v. 22. The reading of our English Bibles is, "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." Now we know from the express testimony of the two most celebrated critical Fathers of the Early Church, that the words "without a cause" were not found in the

best manuscripts then existing, and that in their opinion, therefore, they ought to be excluded. "In some manuscripts," says one of them, "'without a cause' is added; but, in the true ones, the sentence is made quite exclusive, and anger is completely taken away. 'Without a cause,' therefore, ought to be banished from the text." "But some think," says the other, "that we may be angry reasonably, improperly adding 'without a cause' to what we find in the Gospel, according as it is said, 'whosoever is angry with his brother shall be in danger of the judgment,' for some read 'whosoever is angry with his brother without a cause.'" As before, this testimony that the phrase should be omitted is very strong. With all their varied learning and great opportunities, these Fathers had considered the matter, and come to a clear and unhesitating decision. The phrase is also wanting in two of our oldest manuscripts, in several valuable translations, and in others of the Fathers besides the two now cited. Internal evidence is also against it. So soon as we have reason to doubt the propriety of its presence, we see that it has all the appearance of a word inserted to avoid the apparent harshness of the precept without it; while, if it was an original portion of Scripture, it is very difficult to give satisfactory reasons for the removal, the difficulty of the passage being thereby unquestionably increased. On the other hand, the precept, if we omit the phrase, is in striking harmony with the at first sight sharp, extreme, almost paradoxical character of various other precepts of the Sermon on the Mount. Although, therefore, we do

find the phrase in a good many uncials, including in this case one of the oldest, in the great mass of cursives, in several versions and Fathers, it is not difficult to decide that it ought to go out of the text. As before, however, that is not what we have at present in view. We rather lay aside one of the ancient manuscripts testifying to the omission, if possible, and it is here possible, the same one as before. Our verdict on the point of omission will not be affected. There is abundant evidence without it. We determine fully that the omission should be made. We then take up the old manuscript laid aside, and as yet supposed to be unexamined, has it, or has it not, the words (one word in Greek)? It wants them. Thus we have again so far a proof that that manuscript is right, and worthy of being relied on.

We take still another text from the Gospel of St. Matthew, xxviii. 9, "And as they went to tell His disciples, behold, Jesus met them, saying, All hail. And they came and held Him by the feet, and worshipped Him." The words here, "as they went to tell His disciples," are found in some uncial manuscripts, but not in others. We desire to know upon which of these we may most rely. We pursue therefore exactly the same process as before. Several of the Fathers bear distinct witness to the fact that these words should not be there, and so do two of our most ancient manuscripts (the one that we are testing being in the meanwhile laid aside), together with many other important authorities. So far therefore as that point is concerned we can without difficulty come to a conclusion. The words have no right to their

position in the text. We turn up the manuscript under examination. Does it have, or does it want, them? It wants them. The conclusion as to its trustworthiness drawn in the two previous instances must be drawn again.

Once more, we take a very interesting passage from the Gospel of St. John, vi. 11. It occurs in the account given by that Apostle of the multiplying of the bread, "And Jesus took the loaves; and when He had given thanks, He distributed to the disciples, and the disciples to them that were set down." Such is the reading of some of our authorities; but others, omitting a portion of the sentence, read, "And Jesus took the loaves, and when He had given thanks, He distributed to them that were set down." The difference, it will be observed, is that, according to the latter reading, Jesus directly distributes the bread Himself; that, according to the former, He does it by means of His disciples. Now we find that all the most important versions, and all the most trustworthy Fathers who allude to the verse, so decidedly support the first of these two views, that we can have no hesitation in adopting it. The verse ought to read, "He distributed to them that were set down." We return to the particular manuscript we are testing. How does the case stand with it? It wants the words; and we have fresh confirmation of its value.

One other example taken from the Epistles may fitly close this list. We take 1 Cor. vi. 20, "Therefore glorify God in your body, and in your spirit, which are God's." We can establish without the use of the manuscript

with which we are dealing, that all the words here met with after "body" have no right to a place in the text, which ought to read simply, "therefore glorify God in your body." We turn to our manuscript as before. It wants the words, and we are strengthened in our old conclusion.

The same process has to be applied to each of our ancient manuscripts in succession, testing each by the mode in which it reads texts whose true reading we have been able to ascertain without it. In proportion as it agrees with them its value is enhanced; in proportion as it differs from them it is diminished. In the five texts now selected one manuscript was found to stand the test of each. It is certainly more valuable, so far as five texts can help us to a conclusion, than one that could stand the test only twice, or thrice, or not at all.

The illustrations now given ought sufficiently to explain the general nature of the method resorted to for the purpose of determining the point that we have had before us, How we are to arrange and classify those ancient manuscripts that unfortunately so often differ from one another. Our illustrations convey of course no idea of the very large number of texts to which the process must be applied, or of the complications that have often to be met before a final decision can be come to. Yet enough ought to have been said to show that, when critics of the text of Scripture make an alteration in the standard text they do not make it at random. They know what they are about. By long, laborious, anxious study they have been able to establish certain principles by which they can

decide as to the character of the witnesses before them; and they are thus prepared for giving their verdict upon the whole case in the calm judicial spirit of a judge upon the bench.

The effect also of the procedure now advocated upon the mass of our materials for judging of the true text of the New Testament will be at once apparent. It is a fact admitting of no contradiction, that the number even of our ancient manuscripts capable of standing well the test of which we have been speaking is but small. We have to add to them indeed those of our modern manuscripts that pass with equal credit through the trial, for we have already seen that in such an event the modern manuscript is, as having an ancient text, to be ranked for our purpose along with the ancients themselves. Again, however, this number is not great. Both ancients and moderns together, able to vindicate their right to occupy the highest place in the list of tested manuscripts, are but few in number. Our circle of primary authorities has been still more narrowed.

CHAPTER VI.

GENERAL RESULT OF CLASSIFICATION.

BEFORE proceeding further, it will be well for us to pause for a moment, and to consider the result that we have reached. We have been endeavouring so to classify our witnesses to the text of the New Testament that we may distinguish their various merits, not putting any of them absolutely aside, but arranging them according to what seem their different degrees of credibility. We have been doing this too with the view of narrowing, if possible, our circle of primary authorities, so that we may not lose ourselves in what would otherwise be a labyrinth of confusion, through whose windings we have no clue to guide us. We have seen that versions and quotations are less valuable than manuscripts of the text; that manuscripts possessing an ancient text have a greater claim on our attention than those whose text is comparatively modern; although if a modern manuscript possess, as some of them actually do, an ancient type of text, the mere fact of its being modern in form does not detract from its value. For the purpose that

we have in hand it is really ancient, and must take its place along with those that are so both in form and in substance. We have also seen that we are in possession of a principle by which we can determine that certain even of the ancients are better witnesses than others, because they have preserved for us readings that we have independent authority for believing to have existed at the nearest date to the time of the Apostles, as to which we have any evidence at all.

The result of the principles now advocated is so important, and at the same time so unexpected, that it is necessary to pause over it for a moment, and to see whether, in the presence of that result, we are prepared to abide by our conclusion. The result is that, notwithstanding the enormous mass of evidence that we have in our hands as to the text of the New Testament, our primary authorities are reduced to a very small number. It is an admitted fact, in particular with regard to manuscripts on which, as we have seen, our dependence is mainly to be placed, that by far the larger part of them do present a text differing to no inconsiderable degree from that found in the few to which we have urged that a decided preference should be given.

Formidable objection is therefore taken to this result. It is pleaded that the resolution to follow it up in the actual construction of the text is unfair to the great numerical preponderance of witnesses on the other side. It is conceded that character, not number, should prevail; but the number against our few is, in the present instance, so very considerable that it is supposed to require a

certain modification of a principle usually sound. There is against us a unanimity so extensive and so long continued that, when it is described even in language against which no charge of exaggeration can be brought, it is apt to leave an almost ineffaceable impression on many a mind that we ought to defer to it more than we have done.

If we reflect upon the matter for an instant we shall see that the idea thus entertained is distinctly to be repudiated. It is true that our witnesses stand by hundreds on the one side; by tens, or rather units, on the other. If then we have reason to believe that the former are as good as the latter, their evidence will probably be, as surely it ought to be, conclusive. Numbers, in such a case, it would be entirely out of the question to disregard. But it can hardly be said that the presence of numbers, however great, makes us independent of investigating quality. In no inquiry that we can engage in is the character of a witness exposed to so many deteriorating influences as here. We must satisfy ourselves therefore whether each, as he comes before us, has suffered in this way or not. The mere assertion of any individual among them taken by itself is nothing, and multiply nothing by hundreds we have still nothing.

It may be urged indeed that we are entitled to speak in this way only on condition that we can show that this majority of our witnesses have no independent character, that they gathered their information from the few, that they corrupted it in the process, and that we

can learn all we wish to know from the lips of those to whom they in the first instance deferred. No obligation lies on us to show anything of the kind. We are by no means called upon to prove that these witnesses, who come to us in crowds, derived their information from the small number to whom we are disposed to attach supreme importance. Their value as witnesses may have been affected by many other circumstances besides that. There may have been collusion among them. Without deliberate collusion they may have been led, under the pressure of the same powerful authority, to the same utterances. They may have all sprung from some one region of the world in which, owing to peculiar circumstances, some one, and that an imperfect, form of the text had gained supremacy. These things are at least possible. Whether they have actually happened or not demands inquiry. We are entitled to say that the credibility of all our witnesses must be tried by tests which every judge applies. If they stand the test they must be listened to, but escape it they cannot.

It is a matter of no weight whatever then in the present question that it so happens that, by the process we have been pursuing, the great majority of our manuscripts have ultimately to rank lower than the few. The textual critic is not to blame that it should be so. When he begins his labours he has no preference for an ancient over a modern, or for one ancient over another. His first impression would probably be rather in favour of the great majority of modern manuscripts. He has been accustomed to the readings which they supply.

He finds them easier, smoother, less perplexing in the forms and constructions of their words. But the determination of the text of the New Testament is far too important, far too sacred a thing, to permit him to rest in what is familiar and easy. He must ascertain to the best of his ability what is true. Therefore it is that he is bound to test the value of every witness who comes before him, of all the evidence that is offered him. Whatever his own predilections might be he must follow the course suggested by reason and experience as legitimate, knowing well that, though the result may not be what he himself would wish, "the foolishness of God is wiser than men, and the weakness of God is stronger than men."

CHAPTER VII.

THE PRINCIPLE OF GROUPING.

UP to the point now reached by us we have been speaking almost wholly of manuscripts of the Greek New Testament, those witnesses to which we saw, at the outset of our inquiries, that we must mainly defer. We have found that we can classify them, and that we can thus introduce order where at first there seemed to be nothing but confusion. Have we then now simply to arrange these manuscripts upon the plan laid down, and to take from the best of them the text that they contain? It would be so were they the only authorities with which we have to deal, and did the path by which they lead us carry us back as far as the time when the sacred autographs were penned. But neither of these is the case. We have already seen that we have translations of the New Testament and quotations from it in the writings of the Fathers more ancient than any manuscript possessed by us; and we have seen also that at the point at which our manuscripts stop we are not only three centuries from the age of the Apostles, but that between us and

them there lies a period when there was no small confusion of the text. Nothing remains for us, therefore, except to recall our other witnesses, that we may hear what they also have to say; for, although it is true that they are not primary authorities, they may not be neglected. Is not this, however, to re-introduce, at least to a large extent, the old confusion which we persuaded ourselves we had escaped? At first sight it almost seems as if it were so. But the phenomenon is far too interesting, far too important, to permit us to be easily discouraged; and we look about to see if there is nothing else to help us in estimating the value of our evidence when it is presented to us, not in one of its parts only, but in all its parts.

We turn, then, again to the differences of readings that we have before us about the beginning of the fourth century, and we are met by the fact that *groups* of these differences appear to have been prevalent in some parts of the Christian world more than in others. There is by no means unmingled confusion, a total want of order in the varieties that exist; but there is a certain method according to which the differences distribute themselves. Thus, for example, it is found that in Gaul, Italy, and Africa there is a type of variation seemingly different from that which prevails at Alexandria or Constantinople; that at Constantinople there is a type of text bearing a marked resemblance to what was read by the Fathers who flourished at Antioch in Syria. The question immediately arises, Do the facts bear out the correctness of this impression? If they

do, it can hardly fail to have an important bearing on our inquiry, because it is clear that, given two contending readings of a text, the one having the best claim on our acceptance will be the one which has maintained its place in the greatest number of districts, notwithstanding the tendency of these districts to introduce changes of their own. Its permanence amidst so much around it that was shifting shows its vitality and power; and even if it has not been accepted everywhere, the more widespread the diffusion, in other words, the greater the permanence, the greater the power. We must look then at this matter somewhat more closely. It may be described as the principle of grouping.

Had the copies of the sacred autographs been confined to one district there would probably have been no scope for this, and no need to make any such attempt. The materials and the need of grouping both arise when these copies are taken into other lands, are transcribed there, and are dispersed, partly it may be in the original, but mainly in translations. The inhabitants of one country differ from those of another in thought, in taste, in manner of expression, in occasional choice of words, even when their language is the same. These differences are strengthened when a different language is spoken. The words of one tongue often fail to cover exactly the same field of thought as those of another; and when we have to reason backwards from a Syriac, an Egyptian, or a Latin translation to a Greek sentence, it may well happen that we shall not always be led to precisely the same result.

This, however, is not all. The circumstances amidst which the work of transcription is undertaken in different countries also differ. In one there may be but a small demand, and the work may be gone about leisurely, slowly, and in a scholarly spirit. In another the demand may be much larger, and there may be greater haste and imperfection in its supply. There may be no bad faith. All may be done in the strictest honour, and with the most sincere desire to produce faithful copies or accurate translations of the original. The influences leading to change may work quite unconsciously in the minds of the transcribers or translators. The important fact is that they are there; and that it is as impossible to be altogether free from them as it is for a succession of scribes in the same country to exhibit a perfect immunity from those errors of transcription, due to human frailty, that were formerly taken notice of and illustrated. The effect is obvious. In different districts of the world different groups of errors will become prevalent, and the manuscripts, versions, or quotations containing the texts erroneously copied will present a certain family resemblance to one another. Thus, for example, in John ii. 3, in the account of the miracle at Cana of Galilee, we read, "And when they wanted wine," or, as it might be more simply and literally translated, "And when wine failed, the mother of Jesus saith unto him, They have no wine." In several of our important authorities we find, instead of these words, the following, "And they had no wine, because the wine of the marriage feast was finished. Then the mother of Jesus saith

unto him, They have no wine." We do not so much ask at present which of these two readings deserves the preference. We observe rather that the authority for the latter is, with the exception of one Greek manuscript, wholly Latin. It was mainly confined to those parts of the world where the Latin tongue was spoken. It had no hold either of the Syriac or the Greek East.

It is not indeed to be thought that the grouping now referred to can be strictly carried through all our authorities as to the text of Scripture. We cannot definitely assign them all to particular families. Neither manuscripts nor translations were confined to any one region of the Church. They passed from country to country and from city to city through that interchange of letters, books, and visits which forms one of the most interesting characteristics of the early Christians. Mixed manuscripts thus came into existence—manuscripts showing traces of different districts, and bridging over the gulf that would otherwise have separated them. Yet in very many cases the lines of demarcation are sufficiently distinct to entitle the critic to speak of different styles of text corresponding to different regions of the Church.

Let us proceed to the bearing of what has now been said. It is highly important in the following respects.

1. In the first place, mere *number* of manuscripts belonging to any group is of comparatively little moment; because, whatever the number of such manuscripts, they mainly testify to the one manuscript the head of the local family from which they sprang, and that head of

the family can only count as one. Wherever, therefore, we have reason to think that we have a group of authorities, that group must count as one stream of evidence, without reference to the number of individuals of which it is composed.

2. In the second place, the greater the number of streams of evidence flowing from different quarters of the world and testifying to the same reading, the more likely is that reading to be correct. This is something entirely different from the number of individual manuscripts, of which one stream may exhibit many more than another. The evidence of all flowing in each stream is taken as a whole; and then the more streams we have of the same character the greater the confidence with which we infer that the reading floating on their surface comes from the head fountain of the waters. It is clear that it must be so. How do we know that any reading is absolutely correct? By the confluence of all our streams. "In the beginning was the Word, and the Word was with God, and the Word was God." What is it that assures us that this sublime opening of the Gospel of St. John really came from the pen of the beloved disciple? That it was everywhere and at all times read. In every region of the earth to which a manuscript of the Gospel was taken these words were copied from it exactly as they stand. Gaul, Italy, Africa, Alexandria, Palestine, Syria, Constantinople, all read them as we read them now. Many another text in the same Gospel underwent great and different changes. These words underwent none; and the only possible ex-

planation is, that they existed in the Apostle's autograph. The same principle leads to the just preference of two agreeing streams of evidence to one, for that agreement is a testimony to the fact that, at a date anterior to the decay and corruption of the text, the reading given was more widely spread abroad than any other with which it has to contend. The only probable explanation again of this diffusion is that the reading came from the original, and possessed sufficient power to resist the influences that were producing change.

Let us illustrate what has been said by a reading in John i. 51. There we find the Saviour saying, in our English version, "Verily, verily, I say unto you, Hereafter," or rather, From henceforth "ye shall see heaven opened, and the angels of God ascending and descending upon the Son of Man." The words "From henceforth" are found in one of the leading Greek manuscripts, in several other uncials, in the whole family of manuscripts of a later date, whose headquarters were the Byzantine Empire, in two Latin versions of a later type than the earliest, in the Syriac, and in two or three of the later Fathers. At the best, therefore, if read at all in early times, they were read only in Syria, and in Constantinople, which was dependent upon it. On the other hand, the words are omitted in three of the oldest and most valuable Greek manuscripts, in all the best Latin versions, in the version of Lower Egypt, in the Armenian and Æthiopic versions, and in some of the most valuable patristic writings that we possess. We have thus one region of the Church alone against all the rest, and that

the region where we know from other evidence that manuscripts underwent most change in the hands of hasty, if not imperfectly informed scribes. There can be no doubt that the reading of the verse without them is the true reading of what the Saviour said; although, if number of individual manuscripts were to be considered, the majority in their favour would be overwhelming. It is worth while to observe that, in this case, we can discover without much difficulty how the words in question got their way into the text. The scribe had in his mind the language of Jesus in Matt. xxvi. 64, "Jesus saith unto him, Thou hast said: nevertheless, I say unto you, Hereafter," or as it should be, From henceforth "ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." The two verses have a great similarity of tone. "From henceforth" was met with in the last and most familiar one; it easily slipped into the first and less familiar.

We add only, in conclusion, upon this point, that it does not matter, though, as in the example now given, all the individuals in each of the groups which harmonize upon the whole do not bear witness to what we accept as true. That so many of them do agree has to be accounted for, and the only explanation being that in each case they had drawn the reading from some common progenitor, the fact that these progenitors in different regions of the world had, at a much earlier date, borne the same testimony, is a presumption of the strongest kind that they correctly represent the one original.

CHAPTER VIII.

DETERMINATION OF THE TEXT.—PART I.

UR witnesses are now classified and grouped, and we have to turn to the interesting and important task, to which all that has been hitherto said has been preparatory,—the hearing of the evidence, and the determination, by means of it, of those words in which we are to find the light of life.

At the point at which we stand it is to be observed, that we suppose ourselves to be absolutely ignorant of the words of the New Testament. We are not in the position of one who has that volume in his hands, and who, having heard that the reading of some of its passages is disputed, is about to examine a number of witnesses as to what they have to say upon that point. For more than two centuries after the Reformation, indeed down to the third decade of the present century, this was the position of successive editors of the New Testament. The "Received Text," as it was called, had acquired such authority, that the utmost they ventured to attempt was to make such emendations upon it as

seemed to be required by the ever-increasing knowledge of manuscripts and other sources of evidence. The greatest advance made by any of them was to ask, Is there reason to depart from the ordinary reading, and, if there was, to make that departure without hesitation? At the date, however, of which we have spoken, one of the most distinguished of the noble band of scholars who have devoted themselves to inquiries connected with our present subject, Professor Lachmann of Berlin, took another and decisive step. He started with the question, Is there any reason to depart, not from the Received Text, but from the readings that are best established? His predecessors might have shown their modesty by adopting no *new* reading they were unable to defend. It escaped their notice, according to him, that it was unreasonable to admit any reading at all into the text, evidence of whose value they had not obtained. They, in short, had made the "Received Text" their point of departure. He threw it wholly aside. He would gather his whole New Testament text from the original witnesses, and from them alone.

This principle, undoubtedly just, is now universally accepted, and hence the interest and importance of the point that we have reached. From the witnesses whom we suppose to be before us, the whole text of our New Testament is to be gathered.

In estimating the value of their evidence certain principles or rules of judging must be taken into account. They may be conveniently divided into External and Internal.

I. Principles of External Evidence.

1. The first and simplest principle by which we are to be guided is, that, where all our authorities agree, the evidence must be accepted as conclusive. It is needless to enlarge upon this principle, which can admit of no dispute. Depending upon these authorities alone for our text, we have obviously no alternative but to accept what they with one voice proclaim to be correct. So much of the New Testament is guaranteed to us upon this principle that the disputed parts form only an exceedingly small portion of the whole.

2. Witnesses thoroughly tested in the manner previously explained are entitled to a hearing in every case equally respectful. It may be true that an ancient manuscript possesses a certain advantage over a modern one in that, having been less frequently copied, it has probably escaped some of the changes which the mere act of copying is certain to introduce. Wherever, therefore, the departure of a recent manuscript from the reading of the older appears to be owing to frequency of transcription, the latter ought to be deferred to. But when the difference seems to have no connection with this source of error, when the variation is so distinct that it must be held to have belonged to the manuscript from which the more recent one was copied, it is impossible to allow that the greater age of an opponent shall alone decide the controversy in its favour. We have tested the one as well as the other by the tests with which we started as the best and most trustworthy that

could be devised. The one as well as the other has stood the test, and is therefore not to be undervalued because it may be written in cursive rather than uncial letters, or may be marked by numerals rather than the capital letters of the alphabet. The principle of the rule is evidently indisputable, but it is not unnecessary to point out that it ought to be adhered to. Any one consulting the critical apparatus, the lists of authorities, found in a critical edition of the New Testament, will soon learn that he is in constant danger of ascribing undue weight to manuscripts that have only a higher antiquity or a more imposing notation than that of many others to commend them.

3. In manuscripts thus tested the element of number is an important consideration. For it will be observed that we have not now number *versus* authority, the multitude against the "fit though few." By the supposition all have been proved credible witnesses, and although even then there will be many minute circumstances leading us to think one more credible than another, yet to put number out of view altogether were to neglect the principles of evidence upon which judicial questions are settled every day. But,

4. Mere number of the witnesses in general, without regard to the fact of their being or not being tested, is of no weight whatever. We have already seen that the coming forward of many in their numbers and with their unanimity may be the very best reason for rejecting them all without compunction.

5. The relative weight of manuscripts, versions, and

citations must be duly observed. However true it may be that by the latter two branches of evidence we test in no small degree the value of the first, it is not the less true that as a general branch of evidence the first is, when attested, entitled to the preference even over those by which it has been tried. The circumstance, however, that it is tried by them shows that there are certain cases in which they may claim to bear away the palm. Such cases must be carefully adverted to, and errors must be distinguished into their different classes, as for example of addition or omission, when we would know the special value attaching to each of our three great classes of authorities.

6. In judging of the balance of evidence, great importance is to be attached to the meeting of different *streams* of evidence, to the concurrence, that is, of authorities from different quarters of the world, to the combination in favour of the same reading of such groups as were previously described.

7. It is not to be forgotten that if any of these groups combine in favour of what we have reason to suppose to be the more *ancient* text, their verdict must be accepted as conclusive. We have already seen that the simple fact that a reading is ancient does not prove it to be good. It may be a presumption in its favour, but that is all. But when, being thus ancient, it is supported by authorities from different quarters of the world; in other words, when a group of authorities unite in favour of what we can otherwise prove to be ancient, we have exactly the consideration added that was wanting to

prove that it was not only ancient but correct. The wide diffusion of the ancient reading is established; that diffusion was owing to its vitality; and vitality is best explained by the supposition of originality and truth.

We have now pointed out what seem to us the most important principles of external evidence. Other writers have sometimes given others, or have arranged them in a different order. Indeed most critics who endeavour to edit a text of the New Testament have to some extent at least rules or principles of their own.

Before passing on it may be well to illustrate in a few sentences the application, in part at least, of the rules now laid down.

We take a strong case first, the famous text regarding the three heavenly witnesses in 1 John v. 7, 8. As read in our English Version we find these words, a portion of which we shall enclose in brackets, "For there are three that bear record [in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth], the spirit, and the water, and the blood; and these three agree in one." The question is, Whether the words enclosed by us in brackets are genuine, or whether the text ought not rather simply to read, "For there are three that bear record, the spirit, the water, and the blood, and these three agree in one."

With the exception of two manuscripts, the one belonging to the fifteenth, and the other to the sixteenth century, the whole body of Greek manuscript evidence

rejects the bracketed words in the above verses. These two manuscripts also do not stand the tests by which alone they can be shown to be worthy of much regard. Manuscript evidence could not be more decisive. We turn to versions. The suspicious words are wanting in every version except the Vulgate, nearly all the manuscripts of which exhibit them, those failing to do so being however generally recognized as the oldest and best. Even where given, too, they are given with very considerable variations; and such variations are always a proof of the doubtfulness of the authorities whence the words were taken. The evidence of versions is here as decided as that of Greek manuscripts. Lastly, we look at citations from the Fathers. No Greek Father is known to quote the passage, while several of the most important, in arguing on the subject of the Trinity, to which it has so direct a relation, refer both to what precedes and to what follows, but do not make the slightest allusion to the disputed words. Nothing could more clearly show that they were unacquainted with them. The most ancient and eminent Latin Fathers have likewise no knowledge of the words, and it is only in some of the later and more unimportant that they are discovered. The evidence of citations clearly accompanies that of manuscripts and versions.

In a case such as this it is obvious too, from what has been said, that all our streams of evidence combine, and that even in point of numbers the vast majority of the witnesses, including every one proved and tested, are on one side. The application of every rule or principle

of External Evidence leads to the exclusion of the disputed words.

We take another case, Acts viii. 37. In our English Version we read, "And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus is the Son of God." The question is, Whether these words ought to stand in the text, or to be excluded from it?

They are wanting in four out of the five chief witnesses described in the earlier part of this book: of the fifth nothing can be said, that portion of the manuscript having been unfortunately lost. They are wanting also in a large number of other manuscripts. They are found in one uncial manuscript alone, although in a considerable number of cursives. The case is by no means so decided as the last; but our principles hardly admit of any other conclusion than one unfavourable to the presence of the words. We turn to versions. The verse is wanting in the best codices of the Vulgate, in two Syriac versions, in the versions of both Upper and Lower Egypt, and in the Æthiopic. It is found in a codex of the Vulgate as well as in its printed text, in one of the Syriac versions, though there marked with an asterisk, and in the Armenian. Our first conclusion unfavourable to the verse is thus so far confirmed. Lastly, we look at citations from the Fathers. The verse was known to one or two of the Latin Fathers, but we have positive assurance that it was not recognized in any of the writings of Greek Fathers that have reached us, until we come to one who

flourished in the eleventh, and another who belongs to the twelfth century. That it should appear in the writings of the former need not surprise us, when we remember that the Latin versions are the chief authority for the words. That it should be wanting in the writings of the latter is strong confirmatory evidence that it was unknown in Greek. Here again, therefore, the evidence of citations leads to the same conclusion as that of manuscripts and versions.

The argument however is not in the present instance quite so strong as in the last. We ask therefore with more interest than then, What is the teaching of our groups of witnesses? In one district of the world only does the verse appear to have been read, and that a district where we know from other evidence that there was a strong tendency to interpolate. Our groups therefore deliver the same sentence as our individual witnesses. Finally, the number of tested witnesses against the words is greater than that upon their side. We sum up the evidence as a whole, and there can be no doubt that the verdict ought to be for the exclusion of the verse.

CHAPTER IX.

DETERMINATION OF THE TEXT.—PART II.

HAVING considered those principles of External Evidence by which the various readings of Scripture are to be judged, it remains for us to turn our thoughts to those principles of Internal Evidence which are neither less necessary nor important.

II. Principles of Internal Evidence.

Were the External Evidence on behalf of a particular reading in every case complete and satisfactory, we should have little occasion to depend on anything but it. The contest would at once be settled by an overwhelming balance of testimony, either on the one side or on the other. It is rare, however, to find this in any disputed reading of much interest or importance. There is then almost always a decided difference of testimony. Weighty arguments on their right to have a place in the text are urged by different claimants, and the balance of external authority is not unfrequently nearly equal. The application of Internal Evidence thus becomes indispensable.

It is so in that ordinary administration of law, the processes of which, as we have seen, afford the best analogy to the course which the Biblical critic has to pursue. A judge can rarely, if ever, settle a dispute between two parties by external evidence alone. It is the mind that sees, and not the eye. It is the mind that hears, and not the ear; and according to the light in which different assertions present themselves to the judge's mind will be the judgment that he forms. The probabilities of the case, and the internal coherence of the narrative, must always influence his decision; and his verdict is to be viewed as the hypothesis that takes up and explains all the phenomena connected with the dispute. It is true that this necessity of reasoning on probabilities may often degenerate into mere subjectivity or wilfulness, and that a judge may carry out some theory of his own in such a manner as to set at naught well-established facts; but therein lies the highest trial of the judge's skill. Therein judicial tact, ability, genius prove their infinite superiority to mere mechanical administration. For ten men who can learn rules, and apply them with accuracy to a case before them, we may be thankful to find one who, not acting apart from rule, can yet stand superior to rule, and can mould, in the fire of his own genius, both the external facts and the internal probabilities into one harmonious whole. It is the same in the criticism of the text of Scripture. External evidence is not only valuable; it forms the very ground of our proceedings; it sets before us the facts of which we are to judge. But then we

must judge. The danger to which we are exposed of giving way to prepossessions, to subjective feelings, must be met; and in the establishing of sound general principles, in the cultivation of a sound mind, lies the critic's power. This much at least is certain, that no editor of the Greek text of the New Testament, except one, who gave it distinctly to be understood that his aim was special and provisional in its character, has attempted to construct his text upon grounds of external authority alone. Over and above such grounds, the resort to internal evidence has been always found to be necessary.

To these principles of Internal Evidence then we now proceed. The more important are the following:—

1. That reading is to be preferred which seems to have suggested the others, or out of which it is most easy to suppose that the others would arise. The reason of the rule is obvious. By the supposition we have two or three different readings of a passage, with external evidence not sufficiently precise to remove all doubt as to which the preference is due. Our first object must evidently be to determine as far as we can their history, in other words, to ask how they severally arose. In doing so it is reasonable to conclude that the reading by whose existence the origin of the others is most easily explained is the correct one. Thus, for example—

In John i. 37 we have three readings consisting in three different arrangements of the same words. One of these gives the translation of our English Version,

"And the two disciples heard Him speak, and they followed Jesus." Another gives the translation, "And His two disciples heard *Him* speak, and they followed Jesus." The third puts the pronoun in such a position in the Greek that the meaning is ambiguous; it might be either of the two just mentioned. Which of the three may be best regarded as the parent of the other two? Not the first; for there was nothing to make a scribe naturally slip into the second, while the ambiguity of the third is precisely what he would avoid. Not the second, for with it before him a scribe would be under no temptation to change it to the first, and as before, the ambiguity of the third would prevent his thinking of it. The third, however, at once meets the necessities of the case. It is ambiguous. One scribe therefore, who viewed it in the first light, put down the words in the order there given. Another, who viewed it in the second light, made the order correspond to his impression of the sense. The third then is most probably the true reading.

Another illustration of this rule is taken by Dr. Davidson from the celebrated text in 1 Tim. iii. 16, and it is so suitable to the purpose that we shall again use it here. Three readings meet us in the first clause of that verse, that of our English version, "Great is the mystery of godliness, God was manifest in the flesh," or rather, "was manifested in flesh;" "who was manifested in flesh;" "which was manifested in flesh." The external evidence in favour of one of these rather than the others is no doubt strong, but it is not so over-

whelming as to make us independent of the probabilities of the case. We ask then, How does our present rule apply? Let us suppose that "God" was the original reading. It is difficult to imagine how, with a reading the sense of which is in strict conformity with the teaching of the New Testament, a scribe should think of substituting "who," which, it will be observed, is then a relative without an antecedent. It is still more difficult to imagine how the important word "God" could pass into the neuter relative "which." The word "mystery" no doubt supplies an antecedent in this latter case, but the change is too great to have been made inadvertently. Again, let us suppose that "which" was the original, it could neither pass easily into "who" without an antecedent while itself has one, nor into "God," which involves a change of the greatest magnitude. Finally, let us suppose that the original reading was "who." We see at once, even without taking into account some particulars connected with the style of writing which greatly strengthen the inference, how it could pass into "God." "God manifest in flesh" was known to be "the great mystery of godliness." It was most natural to express it. In the hands of another scribe "who" might pass with equal ease into "which." The change of one letter only was involved, the sense was not altered, an antecedent was obtained where the want of one could not fail to be felt. "Who" therefore, as giving rise most simply to the other two, is the true reading. It is interesting to observe in connection with this case, that, after long and keen discussions, scholars are now generally agreed that even

external evidence, when at least we depend mainly on those authorities whose high importance we have advocated in these pages, leads to the same conclusion. We have thus our confidence in the soundness of what has been said both as to them and as to our present rule much strengthened.

2. A second most important and universally recognized rule of Internal Evidence is that the more difficult reading is to be preferred to the more easy. The critic, (Bengel), not less distinguished for his piety than his talents, who first suggested this rule, has himself said that he regards it as but one application of the far wider principle, that good is difficult and evil easy of attainment. The reason of the rule is obvious. A scribe was far more likely to substitute an easy for a difficult than a difficult for an easy reading. In speaking in the earlier part of this volume of the causes of various readings, allusion was made to the point now before us. But if, as then explained, a scribe was apt in copying a manuscript to substitute a simple for a hard expression, the converse must hold good that, in restoring the true text in cases of dispute, the hard is entitled to the preference. Let us illustrate what has been said by one or two simple examples of different classes belonging to the one general principle.

(1) A reading at first sight obscure is to be preferred to one that is plain and easily understood. Thus, in John vii. 39, we read in our English Version, "For the Holy Ghost was not yet *given*, because that Jesus was not yet glorified." It will be observed that the word

"given" is in italic letters, showing that it did not exist in the Greek text from which our version was taken, and many most important authorities present this as the true reading. Many others however add the Greek word for "given," and we have to decide between them. Our present rule comes to our aid. When we read without the "given" the text is much more difficult to understand than when we read with it. A scribe, therefore, was less likely to omit it if he found it in the text before him than to insert it if it was not there. The conclusion is that in the original it probably did not exist.

(2) A reading presenting a historical difficulty is to be preferred to one from which the difficulty is removed. Thus, in Mark ii. 26, we read in our English Bibles of David, "how he entered into the house of God in the days of Abiathar the high-priest." Various important authorities, however, omit these last words altogether, while others, retaining them, substitute the word "priest" for "high-priest." Both changes obviate the serious difficulty arising from a comparison of this passage with 1 Samuel xxi. 1, where the incident in David's life here referred to is related in the words, "Then came David to Nob, to Ahimelech the priest." Precisely on that ground, however, are these authorities to be suspected. A scribe knowing the difficulty would be much more ready to omit them if they had a place in his text than to insert them if they had not.

(3) A reading in one Gospel which seems to convey a sense different from that of a parallel passage in another Gospel is to be preferred to one which makes

the two Gospels strictly harmonize. Thus in Matt. ix. 13 we read, "For I am not come to call the righteous, but sinners to repentance." The last two words, however, "to repentance," are frequently omitted. Shall we read them, or shall we not? Looking at the question for the present only in the light of Internal Evidence, we have to consider that the words are found in the parallel passage, Luke v. 37, where they are certainly genuine. The probability is, that from that text they found their way into St. Matthew.

We notice only one additional rule of Internal Evidence.

3. The style of writing characteristic of particular writers, or what we know of their modes of thought, is to be taken into account in judging of the various readings of their text. Thus in John xiii. 24 we read in our Authorized Version, "Simon Peter therefore beckoned to him that he should ask who it should be of whom He spake." But there is much authority for Greek words that give us the translation, "Simon Peter therefore beckoneth to him, and saith to him, Tell us who it is of whom He speaketh." The former reading requires the verb "should be" to be in the Greek optative mood; but St. John never uses the optative. It is not likely therefore that he would depart on the present occasion from his usual practice: and the last of the two readings mentioned thus finds corroborative evidence in its support.

Or, let us take an example in which mode of thought rather than merely literary style becomes the object of

consideration. John vi. 11, formerly considered in another aspect, will supply an illustration. The question there, it will be remembered, is as to the omission of certain words, the effect of omitting which is to represent Jesus Himself as distributing the bread to the multitude, while the common reading brings in the intervention of the disciples. It is disputed which of these two readings is the right one. Let us bear in mind that the great object of S. John's Gospel is to set forth the glory of the Redeemer, to present Him to us in His single and unapproachable majesty as the Giver of all good, and we are at once led to conclude that the reading which favours this idea is most likely to be correct. It is needless to do more than say that either reading is equally consistent with the facts of the case. There is simply a slight difference in the point of view from which the writer speaks.

Other rules of Internal Evidence are given by different writers additional to those now mentioned. But even were they of more value than they are, we have said enough to convey to our readers an impression of the character of that part of the New Testament critic's work that is now before us.

It has only to be observed, in conclusion, regarding these rules, that each may easily be pushed too far, and may be used by the critic to reach his conclusion with too great rapidity. It may well happen in many a case that the reading which seems most naturally to present itself to us as the parent of the others is not really so; that the plain reading may have been, by the ignorance of

some scribe, transformed into the obscure instead of the obscure into the plain; that from the same cause a historical difficulty may have found its way into a copy when there was none in the original; that parallel passages which really correspond may have been brought to differ, instead of parallels that differ having been brought to correspond; that a writer may at times use a method of expression different from his common one. All these things are possible, and the too rigid application of any one rule might thus easily betray us. The lesson to be learned is one of caution, and that probabilities must be balanced one against another if we would hope to reach a conclusion on all sides capable of defence.

Finally, it has to be noted that rules such as those we have been considering must never be so applied as to overbear External Evidence. They are not guides in all cases, but helps in cases of difficulty. They aid in determining our scales to one side rather than another, when, but for them, the balance would be too equally poised or too uncertain. Even when not absolutely needed, they often confirm the verdict drawn forth by External Evidence alone; and, in doing so, leave no doubt upon our minds that we have the very words before us in which the Almighty revealed His will to man.

CHAPTER X.

GENERAL SUMMARY.

N the two previous chapters we have considered the leading principles or rules by which we are to be guided in estimating the weight due to the evidence laid before us, with respect to disputed readings of the New Testament. One or two general remarks may fitly close the subject.

1. Such definite principles as those that have been laid down are absolutely essential to the right prosecution of the task of which we have been speaking. No task can be named in which there is greater danger of hasty or haphazard judgments, of judgments founded upon prejudice or determined by inclination. And certainly none can be named in which we are more bound to avoid with the utmost care every influence of the kind, and to come to our conclusion only by steps, every one of which has been taken with the utmost deliberation, and in a way that we feel ourselves able to defend. Our rules are a valuable aid in enabling us to do so. They are not arbitrary. They are founded upon a wide

induction of particulars. They shape themselves according to reason and the nature of the case. The knowledge of them thus directs us to a higher and more correct exercise of our powers than we could have made without them. We are taught to avoid many mistakes into which we might otherwise fall. We gain the feeling of security that belongs not to instinct but to intelligence; and even where our rules are insufficient of themselves to lead us to our verdict, they indicate certain principles which the verdict, when we reach it, must not contravene.

2. They are not to be thought of only as individual rules, to be applied one at one time and another at another, in an outward and formal manner. It may often happen, no doubt, that one is sufficient for our purpose. But the instances are far more frequent where many or even all of them must be applied. They must be held therefore in combination. They must thoroughly penetrate and pervade the mind, so as to exercise a modifying and restraining influence upon each other, and to be ready for use, either singly or in ever-varying combinations, according to the nature of each particular case.

Nothing indeed will force itself more upon the mind of the textual critic of the New Testament, as he pursues his labours, than the impossibility of coming to a satisfactory conclusion in innumerable cases of dispute by the mere reckoning up of witnesses, or such mere calculations of probability as formal rules supply. The evidence is so large in quantity, the witnesses that agree

as to one text so often differ as to another, the internal considerations that must be taken into account strike different minds, and even the same mind at different times, in such a different way, that anything like a fixed mechanical application of rules will be found in practice to be impossible. Every particular case needs to be considered in itself. Every witness needs to be weighed not simply as a whole but in the particular book in which the text under examination occurs. Every suggestion arising from internal probabilities needs to be balanced by its opposite. The history of all the changes that have taken place on the original reading must as far as possible be discovered, so that that original reading, when decided on, shall contain in itself a solution of the problem, How what was one at the first came to assume so many varying forms in different countries and at the hands of successive scribes.

All this, it is evident, demands extensive knowledge, great calmness and impartiality of judgment, and the tact which, when not a happy natural endowment, can be gained only by long practical experience. In point of fact, accordingly, successful editors of the text of the New Testament have been very few in number. Had the work been one of formal rule they would have been many; but the demands which it makes are so great that a comparatively small number have attempted it, and of these only one or two have gained a lasting fame.

3. Yet it does not follow that the ordinary minister of the Gospel, the student of divinity, or even the cultivated private Christian, ought to leave the whole

matter of deciding on the text of the New Testament in the hands of the few who can devote to it the whole labour of their lives, and feel that even that is too little to accomplish what they undertake. Where we cannot discover we may yet follow with delight the discoveries of others. Where we cannot make original suggestions we can in a great degree estimate the value of suggestions that are made to us. Where we cannot combine the steps of an intricate proposition, we can judge of the accuracy of the combination set before us. We can analyze where we cannot create, and verify where we cannot produce. In so doing, we share at least some part of the pleasure experienced by creative minds; we enter into fellowship with them; we learn to know the principles upon which they work; and we catch, although it may be afar off, some of the gleams of their inspiration. Nor is our imperfect knowledge without even a wholesome influence upon them. It is a check to what might otherwise be their onesidedness. It spurs them to exertion and rewards their toil.

No mistake therefore can be greater than to think that, because the private Christian cannot do all in the work of textual criticism, he should do nothing. If, by studying its resources, its aims, and its principles, he gain no more than the conviction that it is really a science, the gain will be of the highest advantage both to himself and to the Church of Christ. With this confidence we now proceed to the third and last division of our subject.

PART THIRD.

RESULTS.

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RESULTS.

CHAPTER I.

EFFECT PRODUCED BY TEXTUAL CRITICISM UPON IMPORTANT TEXTS OF THE NEW TESTAMENT.

HAVING examined the principles upon which the text of the New Testament is to be determined, it may be satisfactory to our readers if we set before them the most important results which flow from an application of these principles. For this purpose, we shall, in the first place, direct attention to a few texts peculiarly interesting on doctrinal or other grounds, and shall briefly discuss the readings which in these cases seem to have the best claim to be accepted. To this the present chapter will be devoted. We shall then, in the chapter which follows, pass successively through the books of the New Testament, and note in each chapter, without entering into argument, all the changes of any importance which require to be made in the received text. Our readers will thus have before them the leading "results" of textual criticism.

MATTHEW XI. 19.

In the last clause of this verse we read in the received text, "But Wisdom is justified of her children," and this is the undoubted reading in the parallel passage in Luke vii. 35, except that the word "all" is inserted there, "But Wisdom is justified of all her children." In the passage before us, however, a very important variation claims attention, "But Wisdom is justified of" or "by her works." The evidence in favour of the received reading is strong—B as corrected by a later hand, all uncial manuscripts except two, nearly all later manuscripts, most of the old Latin versions, the Vulgate, the Curetonian Syriac, the Gothic, and the Armenian as edited. Two or three Fathers also bear similar testimony, although in the case of the two most ancient it is doubtful whether their quotations may not be taken from the Gospel of St. Luke. On the other side we have two uncial manuscripts, and these the most ancient and valuable possessed by us ℵ and B, one cursive manuscript, together with the testimony of Jerome that "works" was found in some of the Gospels in his day, the Coptic, Syriac, Armenian in its codices, Æthiopic, and Persic versions. The mass of evidence may therefore be said to be in favour of the common text. But various important considerations have to be taken into account.

(1.) Constant experience shows that a reading supported by ℵ and B together is not to be set aside, except on very strong grounds.

(2.) The point before us is one to which versions can

bear valuable testimony, and the balance of evidence from this source is in favour of "works."

(3.) The reading of the Æthiopic codices is peculiarly interesting. It combines the two, "of her works and of her children," evidently in the circumstances a composite reading of which the first part is most probably the foundation.

(4.) The well-established rule, that a reading in one Gospel different from that of the parallel passage in another Gospel is more likely to be correct than one exactly similar, is in favour of "works."[1]

(5.) The equally well-established rule that the more difficult is to be preferred to the more easy reading leads to the same conclusion. If "children" were the original reading, it is not easy to account for a change to "works." If "works" were the original, the substitution of "children" can at once be understood.[2]

(6.) In the sense thus afforded there is nothing objectionable. Those who see here a doctrine similar to that of a sinner's justification by works, fail to notice that it is not a sinner but heavenly wisdom that is spoken of, as well as the fact that the Greek verb to justify is never used in its theological sense with the Greek preposition found in this verse. On the other hand, to say that "Wisdom is justified of her works" is in striking harmony with the whole tone of the passage. The life of Jesus and the life of John

[1] Comp. p. 144. [2] Comp. p. 143.

are both among the works of Wisdom acting differently in different circumstances; and by both is Wisdom justified, commended to every open eye, vindicated as being what she really is.

(7.) What has been last said is strengthened, if we observe that the correct translation of the Greek verb is "was" not "is justified," carrying us back in thought to the moment when Wisdom's works were planned, and not leading us to think only of the present instant, when the children of God approve what the children of the world cannot comprehend.

We decide therefore in favour of the reading,—

"But Wisdom was justified of her works."

Mark iii. 29.

We take next a text from the Gospel of St. Mark. In iii. 29, we read in the received version, "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." The reading "damnation" or rather "judgment" here is supported by A and by a corrector of C, by several other uncials, by the mass of cursives, by the Syriac, and by two valuable manuscripts representing, or nearly so, the Latin as revised by Jerome. On the other hand the word "sin" is read instead of "judgment" by ℵ, B, by one or two other uncials, and cursives with an ancient text, by the old Latin versions except one, by the Vulgate, and manuscripts representing Jerome's revision of it except one, by the Coptic, Armenian, and Gothic, and

by one or two Fathers both in the East and in the West. The evidence seems at first sight more equally divided than in our last example. But again, as there, several considerations have to be taken into account.

(1.) We have the same important conjunction of ℵ and B as met us in the last case, but backed here by a larger number of uncials.

(2.) Another word for "sin," applying to sin in its more general character rather than as a particular offence, is found in C (as appears), D, and two or three cursives, thus showing that the reading "sin" was both well known and felt to be difficult.

(3.) The evidence of versions, both numerous and widespread, is in favour of "sin."

(4.) The difficulty of the reading "sin" is unquestionably greater than that of the reading "judgment;" so much so, that we seem to see the gradation by which it passed out of the text; first, the more general word for "sin" being substituted for that denoting a specific act of sin, and then "judgment" coming in as easier still. This consideration lends strong probability to the reading "sin."[1]

(5.) It may be asked, What is the meaning of an eternal sin? The answer most probably is, a sin never to be blotted out, and a *sense*—not, let it be observed, actual words—is thus given coming much more near that of the parallel passage in Matt. xii. 32 than we should otherwise possess.

[1] Comp. p. 143.

We decide therefore in favour of the reading,—

"But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is guilty of an eternal sin."

Luke ii. 14.

We take next a text in the Gospel of St. Luke. The song of the heavenly host at the birth of Jesus is given by that Evangelist in ii. 14, in the following words; "Glory to God in the highest, and on earth peace, good will towards men." But there is another reading which greatly changes the aspect of the verse. It is difficult to render it in English, but literally rendered, and we content ourselves with such a rendering for the present, it will run—"Glory to God in the highest, and on earth peace among men of good pleasure" or "good will." The evidence in favour of the received reading is several uncial manuscripts, among which are readings introduced into ℵ and B by later correctors, as it would seem all cursive manuscripts, the Coptic, Syriac, Armenian, and Æthiopic versions, and a considerable number of the Greek Fathers. On the other side we have four of the most important uncials, ℵ, B, A, D, the first two, though afterwards corrected, having so read in their original form, the old Latin, the Vulgate, and the Gothic versions, together with at least two very ancient and important Fathers, one belonging to the West the other to the East. Such is the evidence; how shall we decide?

(1.) Our two most important manuscripts are here supported by other ancient authority; and so

much greater, therefore, is the weight due to them. On the other hand,

(2.) The evidence of versions is in favour of the reading commonly received.

(3.) The important fact meets us that the most learned and critical Greek Father of early Christianity not only knew the reading not received, but that he argues from it, and depends upon it, in establishing a point he has in view.

(4.) The long rejected reading is by much the more difficult of the two. We can see at once how a transcriber of the Greek should have substituted the one now familiar to us for the other. How the contrary course should have been taken by any it is most difficult to conceive.

These considerations lead to the conclusion that the received reading is to be rejected and the other put into its place. It may be said, Is not the parallelism thus destroyed? We answer, No. It is preserved. The Greek has only two members, not three. There is no copula between the two which are generally considered to be the second and the third members of the group. The word "and" divides the whole sentence into its parts, and unless what follows that word can be gathered into one clause the parallelism is broken. The new reading enables us to do so; and, bearing in mind that "good will" or "good pleasure" here is not a human virtue, but the Divine benevolence or love, the merciful purpose of God towards His people, the passage as a whole will run:—

"Glory to God, in the highest,
and
On earth peace, in men whom in His good pleasure
He hath chosen."

John i. 18.

From the Gospel of St. John we select the very important text, i. 18. There we read in our English Bible, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." Another reading, however, presents itself to our notice in the substitution of the word "God" for the word "Son," together with the dropping of the definite article before "only begotten," thus giving us the text in the form, "No man hath seen God at any time; an (or the) only begotten God which is in the bosom of the Father hath declared Him."

For the received text we have the authority of A, a late corrector of C, and several other uncials, almost all cursives, several of the old Latin versions, the Vulgate, the Curetonian, the Philoxenian, and the Jerusalem Syriac, the Armenian, and one edition of the Æthiopic, the old Latin interpreter of Irenæus, Origen, and several other Greek and Latin Fathers. For the reading "God" we have the authority of ℵ, B, the original hand of C, another highly important uncial not spoken of in our previous pages, one cursive with an ancient text, the Coptic version, the common Syriac version as edited by two different scholars, one edition of the Æthiopic, the Latin interpreter of Irenæus in other passages than

those referred to under the previous head, Origen also in other passages than those spoken of, and several, especially Greek, Fathers, among whom we find Arius and writers of the Valentinian school.

In reviewing this evidence it is to be observed—

(1.) That the weight of manuscript authority is decidedly in favour of the reading "God."

(2.) That versions testify to a wider range of this reading than of the other in the early Church.

(3.) That the Fathers cannot be implicitly relied on, as the more important of them may be quoted on both sides.

(4.) That, notwithstanding this, there is a degree of distinctness and precision in their references to "God," as the reading, that we do not find in their references to "Son."

(5.) Besides this, it was quite natural that they should often speak of "the only begotten Son," for the term "Son" was that commonly used of Jesus. It was not so natural that they should speak of "the only begotten God," for the language is not only strange in itself, but the term "God" was commonly used of the Father. It is impossible therefore to account for their use of this latter expression at all unless they were thoroughly satisfied that it was the true reading. "Son" was to them the appropriate designation of Jesus, and their argument is, that this "Son" is called "God" in the passage of St. John now before us.

(6.) This argument is strengthened by the fact that

the Valentinian heretics read "God," a circumstance which would tend to make the Church suspicious of it unless convinced that the reading was correct.

(7.) It is to be noticed that there were other variations of the reading known besides that which we are considering, such as "the only begotten Son of God," "the only begotten Son God," "the only begotten." These variations unquestionably point to "God" as the original and fundamental reading, that out of which, and the difficulties connected with which, they would most naturally arise.[1]

(8.) "God" is by much the more difficult of the two readings. We can at once understand how "Son" should be substituted for it. It is almost impossible to conceive how the contrary substitution could take place. Or, if it be thought that the variation began in the margin and from thence passed into the text, we see without difficulty how "God" being supposed to be in the latter, "Son" should be placed in the former as an explanatory gloss, but not how "God" should be put into the margin if "Son" were originally in the text.

9.) Lastly, the internal evidence is very strongly in favour of reading "God." It is the constant tendency of St. John to return at intervals to what he had placed at the beginning of a section or passage, or to what had been the leading thought upon which he had been dwelling. The

[1] Comp. p. 140.

18th verse of the first chapter closes the prelude to his Gospel, and is exactly the place, therefore, where we might expect to meet with such a summary. But in that prelude he had had his mind fixed on two points, that in Jesus we have that Word of God which is God, and that Jesus is the only begotten of the Father. Now, then, as he draws all the sublime statements of this prelude to his Gospel to a close, he sums them up in the words, "No man hath seen God at any time; the only begotten God which is in the bosom of the Father hath declared Him." We accept this as the true reading of this most important verse.

Acts xx. 28.

Having examined a text from each of the Gospels, we shall now take one from the Acts of the Apostles, and thereafter note one or two more from the other books of the New Testament. We take Acts xx. 28, the words of St. Paul at Miletus, when he urges the elders of Ephesus "to feed the Church of God, which He hath purchased with His own blood." Instead of "God," however, not a few authorities read "the Lord," and the following is the evidence.

For the reading "the Lord" three important ancient manuscripts, one additional uncial, a good many cursives, the Egyptian, and one of the Syriac versions, the Armenian version, and a considerable number of Fathers. For the reading "God" our two most important

uncials ℵ and B, and several cursives, the Vulgate, the best codices testifying to the Vulgate as revised by Jerome, the Philoxenian Syriac, and a considerable number of Fathers. It is to be noticed also that variations such as the following meet us: "The Lord and God," "God and the Lord," "the Lord God," "Christ," and in one Latin version "Jesus Christ." This state of the evidence seems to warrant the remarks:—

(1.) That the most valuable manuscript evidence is undoubtedly in favour of the reading "God."

(2.) Evidence from versions is about equally divided; for if on the one side we have the Egyptian versions, on the other we have the Latin as revised by Jerome.

(3.) The evidence of Fathers is also about equally divided, although it leans to the support of "God."

We have here evidently a case in which, considering the number of variations that have arisen, much weight is due to the rule explained, p. 140, that the reading which is most probably the parent of all the others is also most probably the true one. We add, therefore,

(4.) That all the variations noted by us are much more likely to have sprung from "God" than from "the Lord." Supposing "the Lord" to have been the original reading we cannot understand how "and God" should have been added. If "God" were the original we can easily understand how changes should have been introduced to soften such an expression as "God, who

purchased with His own blood." In proof of this we find that a Latin interpreter of the Greek Ignatius changes an expression of the latter, "the blood of God" into "the blood of Christ God;" and further, that the Latin translator of Irenæus makes use of the reading "the Lord," while the course of his argument leads to the inference that he had "God" before him in his Greek.

(5.) The expression "the Church of God" is one common in St. Paul's Epistles, but he never speaks of "the Church of the Lord."

(6.) The reading "God" is a much more difficult one than "the Lord," when we look at the words immediately following.

These considerations lead to the adoption of the reading—

"The Church of God, which He hath purchased with His own blood."

ROM. V. 1.

By the change of a single letter in the Greek, we here read "let us have," instead of "we have," in the Authorized Version. The evidence stands as follows: For "let us have" A, B, C, D, ℵ, etc., the earliest versions, Augustine, Chrysostom, Theodoret, and many others of the Fathers. For "we have" two or three second-rate uncials, some inferior versions, and a few of the Fathers. The preponderance of authority is therefore distinctly in favour of the former reading, and the verse should run as follows:—

"Therefore, being justified by faith, let us have peace with God through our Lord Jesus Christ."

Rom. viii. 1.

It has been previously observed that the last clause of this verse is an interpolation. *For* it there are some inferior uncials, a few Fathers, and one or two late versions. *Against* it there are B, C, D, ℵ, etc., Augustine, Cyril, Athanasius, and others of the Fathers, with some versions. The evidence is thus clearly against the clause, and the verse should read thus:—

"There is therefore now no condemnation to them which are in Christ Jesus."

Eph. i. 1.

The question here is, whether or not the words "in Ephesus" are genuine. It is no easy matter to decide. On the one hand, the great mass of authorities of all kinds is in favour of the words: on the other hand, B and ℵ, the two most ancient manuscripts, are against them. Basil the Great, who lived in the fourth century, declares that they were wanting in ancient copies of the New Testament in his day. There are some other statements of the Fathers to the same effect, so that we can form, in the present state of the evidence, no very decided judgment on either side. It is certainly somewhat difficult to understand how St. Paul could have written an epistle specially addressed to the church at Ephesus, and yet make not a single personal allusion to any in the place where he had lived and laboured so long. If

the epistle be regarded as *encyclical*—that is, as intended to circulate among the several churches of Asia Minor, that difficulty will be removed, and the opening verse will read thus:—

"Paul, an apostle of Jesus Christ, by the will of God, to those that are saints, and to the faithful in Christ Jesus."

Heb. ii. 9.

A singular various reading occurs in this verse. Instead of the words "by the grace of God" some manuscripts and a number of the early Fathers read "without" or "apart from God." Origen, in the third century, knew both readings, but the latter seems to have been the dominant one, as he expounds it, and says that "by the grace of God" was found only "in some copies." Theodoret, in the fifth century, knew of no other reading than "without God," and the same is true of others of the Fathers. Still, although patristic evidence is here strong, there seem good reasons, both external and internal, for adhering to the common text. All the manuscripts and versions of most weight are in favour of "by the grace of God," and this expression is in analogy with the rest of Scripture, whereas "apart from God" rests on but weak manuscript authority, and seems totally unlike any statement to be met with elsewhere in Scripture.

This verse therefore will stand as in the received text.

1 Pet. iii. 15.

A very interesting and important various reading occurs in this verse, viz., the substitution of *Christ* for *God*. In favour of the text as it stands there are a few uncials, and one or two Fathers, but in support of the reading *Christ* we have A, B, C, ℵ, etc., the best versions, and several of the Fathers. There can be no doubt, therefore, that a change should here be made in the text. And that change is of the greatest importance, for, as the Apostle here applies to *Christ* language which in the Old Testament is made use of with reference to Jehovah (see Isa. viii. 13), he clearly suggests the supreme Godhead of our Redeemer. The clause then, will stand thus :—

"But sanctify Christ as Lord in your hearts."

1 John ii. 23.

This verse stands in the Authorized Version as follows: "Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also.*" By the use of italics in the second clause it is suggested that the words rest on doubtful or insufficient authority. But (with the exception of the initial *but*) textual criticism has fully demonstrated their genuineness. They are omitted in some uncial manuscripts, but are found in A, B, C, ℵ, in the versions, and in Clement, Origen, and others of the Fathers. The verse then should, without any hesitation, be read as follows:—

"Whosoever denieth the Son, the same hath not the

Father: he that acknowledgeth the Son hath the Father also."

1 John iii. 1.

A remarkable addition should be made to the text in this verse. Against the addition "and we are" there are two or three uncials, the Coptic version, and one or two Fathers. But in favour of the addition there are A, B, C, ℵ, with Augustine and others of the Fathers. The addition therefore should, on all sound critical principles, certainly be made, and the verse will accordingly stand thus—

"Behold, what manner of love the Father hath bestowed upon us, that we should be called children of God; and we are [such]: therefore the world knoweth us not, because it knew Him not."

1 John v. 13.

This verse reads very strangely in the common text: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." Readers of the epistle are thus *declared* to do in the first clause what they are *exhorted* to do in the last. But the balance of authority seems against the verse as it stands. *For* it there are one or two uncials and a few Fathers; *against* it there are B, ℵ, the Syriac versions, and some of the Fathers. A is here peculiar. It omits the clause "that believe on the name of the Son of God." But, in accordance with the evi-

dence just stated, we should probably read the verse thus,—

"These things have I written unto you, that ye may know that ye have eternal life, ye who believe on the name of the Son of God."

Rev. xvii. 8.

The two last clauses of this verse seem flatly to contradict each other in the common text. "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." There is hardly any evidence whatever for this paradoxical reading. A and ℵ combine against it, and support the following, which is also confirmed by patristic authority:—

"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and goeth into perdition; and they that dwell on the earth shall wonder, whose names are not written in the book of life from the foundation of the world, when they behold the beast, that he was, and is not, and shall [again] be."

CHAPTER II.

EFFECT PRODUCED BY TEXTUAL CRITICISM UPON THE TEXT OF THE NEW TESTAMENT IN ITS SUCCESSIVE BOOKS.

HAVING pointed out the manner in which the principles of textual criticism explained in the earlier chapters of this book are to be applied to a few of the more important texts of the New Testament, we shall now endeavour to convey to our readers some impression of the general effect to be expected from the application of these principles to the New Testament as a whole. It will be impossible to note every change of text that ought legitimately to follow from our premisses, and many of them are so trifling that the English reader, especially on first making acquaintance with the subject, cannot be expected to take much interest in them. We shall confine ourselves therefore to such changes as really affect the meaning of the original.

GOSPEL OF ST. MATTHEW.

Chap. i. *v.* 25. The only change of interest in this chapter is in v. 25, where, speaking of the mother of our

Lord, the Evangelist ought to be made to say "till she brought forth a son," not "till she brought forth her first-born son."

Chap. ii. The second chapter in like manner affords only one change needing to be noted, for in

v. 18. v. 18 the words "lamentation and" ought to be omitted, and the text, thus making a nearer approach to the language of the prophet, should read, "In Rama was there a voice heard, weeping and great mourning."

Chap. iii. The changes of the third chapter do not call for notice.

Chap. iv. And the same remark applies to those of the fourth.

Chap. v. In the fifth chapter we ought to read v.

v. 22. 22, omitting "without cause," "whosoever is angry with his brother shall be in danger of the

v. 27. judgment."[1] In v. 27 the words "by them of

v. 32. old time" ought to be omitted. In v. 32, where our present text gives us "causeth her to commit adultery," we should find, "causeth adultery to be committed upon her," or "causeth her to suffer adultery," that is, treateth her as though she were an adulteress. In

v. 44. v. 44 several clauses are to be omitted, and the reading ought to be, "but I say unto you, Love your enemies, and pray for them which

v. 47. persecute you." In v. 47, for the words "do not even the publicans," we ought to read "do not even the heathen the same?" And, finally,

[1] Comp. p. 110.

v. 48. in v. 48 we ought to be instructed to be perfect, not as our "Father which is in heaven," but as our "heavenly Father is perfect."

Chap. vi. *v.* 1. In the sixth chapter the first change that meets us is that of v. 1, "Take heed that ye do not your righteousness" instead of "your alms

v. 4, 6, 18, before men." Next, at the end of v. 4, 6, 18, we have to omit the word "openly."[1] Then, in

v. 12. the fifth petition of the Lord's prayer in v. 12, we must read "as we have forgiven," not "as we forgive our debtors;" while the doxology of

v. 13. the prayer in v. 13, "for Thine is the kingdom, and the power, and the glory, for ever. Amen," must be left out. The only other change in

v. 33. this chapter calling for notice is that of v. 33, where, when we read the verse, as we ought to do, in immediate connection with the preceding one, the true reading is much more beautiful than that of our English Version, "But seek ye first His kingdom and His righteousness."

Chap. vii. In the seventh chapter only one change of importance meets us. It occurs in the last

v. 29. verse of the chapter, which will run, "For He taught them as one having authority, and not as their scribes."

Chap. viii. In the eighth chapter the reading of v. 10

v. 10. becomes much more emphatic than as it stands, "Verily, I say unto you, With no man in Israel have I found so great faith." The grateful feelings of St. Peter's mother-in-law are more

[1] Comp. pp. 86, 109.

fully brought out when we read, as we ought
v. 15. to do, in v. 15, that "she ministered unto Him,"
v. 25. instead of "them." In v. 25 the true reading, omitting "us," sets before us much more graphically the quick alarmed cry of the dis-
v. 31. ciples, "Lord, save; we perish." And in v. 31 the subjection of the devils to our Lord is more pointed when we find them saying, as the true text requires, not "suffer us to go away," but "send us away into the herd of swine."

Chap. ix. In the ninth chapter the following changes
v. 8. may be noted as worthy of regard. In v. 8 for the "marvelling" of the multitudes we
v. 13. ought to read "they were afraid." In v. 13 the words of our Lord are simply, "for I came not to call the righteous, but sinners."[1] In
v. 35. v. 35 the words "among the people," which might limit our Lord's miracles of mercy to the theocratic nation, have no right to claim
v. 36. their place. And in v. 36 the reading "because they fainted" will give way to one more suitable to the circumstances of the case, "because they were distressed."

Chap. x. In the tenth chapter, v. 4 ought to present
v. 4. the reading, "Simon the zealot" not "Simon
v. 23. the Canaanite." In v. 23 the true reading is not "flee ye into another," but "flee ye into the next," thus bringing out the mode in which the persecuted disciples were in their

[1] Comp. p. 144.

flight not so much to seek safety for themselves, as rather new and successive fields of labour, that they might thus go over as many as possible of the cities of Israel before the
v. 25. Son of Man should come. In v. 25 the true reading is not "if they have called," but "if they have surnamed the master of the house Beelzebub."

Chap. xi. In the eleventh chapter the mention of
v. 2. "two" of John's disciples in v. 2 ought to be omitted, for we are only told that John sent
v. 19. "by his disciples." In v. 19 the statement of the true text is, not that "Wisdom is justified of her children," but that "Wisdom is
v. 23. justified by her works;"[1] and in v. 23 the graphic force of the Saviour's appeal is greatly heightened if we read, with what appears to be the best authenticated text, interrogatively, "And thou, Capernaum, shalt thou be exalted to heaven? Thou shalt be brought down to hell."

Chap. xii. In the twelfth chapter little change of im-
v. 6. portance is necessary. We note only in v. 6 the substitution of the neuter for the masculine, not "in this place is one greater than the temple," but "that which is greater than
v. 8. the temple is here;" in v. 8 the omission of
v. 35. "even;" and in v. 35 the substitution of "out of his good treasure" for "out of the good treasure of the heart," a change by which

[1] Comp. p. 156.

the contrast between the good and the evil man is more distinctly brought to view.

Chap. xiii. In the thirteenth chapter also little change is needed. The words "to hear" are to be
v. 9. omitted in v. 9, and the verse ought to read
v. 22. "He that hath ears let him hear." In v. 22 "the care of this world" ought to give way to
v. 34. "the care of the world." In v. 34 "and without a parable spake He not unto them" ought to be read "and without a parable spake He
v. 43. nothing unto them." In v. 43 the same change has to be made as in v. 9; and lastly, for
v. 55. "Joses" in v. 55 we ought to read "Joseph;" a reading of no small interest in connection with an inquiry that cannot be entered upon here, as to the personality of James the writer of the Epistle of James in our New Testament canon.

Chap. xiv. In the fourteenth chapter two slight changes
v. 12. meet us in v. 12, where "the corpse" ought to be substituted for "the body," and "buried
v. 25. him" for "buried it." In v. 25 "Jesus came unto them" is better vouched for than "Jesus
v. 30. went unto them;" and in v. 30 the word "boisterous" ought to be omitted.

Chap. xv. In the fifteenth chapter a slight change of
v. 1. reading ought to be made in v. 1, giving us, instead of "Then came to Jesus scribes and Pharisees, which were of Jerusalem," "Then come to Jesus from Jerusalem, Pharisees and

v. 6. scribes." The omission of some words in v. 6 supplies the reading "He shall not honour his father," instead of "And honour not his father or his mother, *he shall be free;*" and again in *v.* 8. v. 8 another omission of some words gives us simply "This people honoureth me with their *v.* 14. lips, but their heart is far from me." In v. 14 we ought to read "they be blind leaders," rather than "they be blind leaders of the *v.* 17. blind;" and in v. 17 "not" falls to be substituted for "not yet."

Chap. xvi. In the sixteenth chapter the words "O ye *v.* 3. hypocrites" of v. 3 have properly no place in the text, nor the description of Jonah as "the *vv.* 4, 8. prophet" in v. 4. In v. 8 we ought to read "because ye have no bread," and not "because *v.* 13. ye have brought no bread." In v. 13, for "Whom do men say that I the Son of Man am?" the true text gives us, "Who do men say *v.* 20. that the Son of Man is?" In v. 20 the word *v.* 26. "Jesus" ought to be omitted; and in v. 26, "for what shall a man be profited?" is better established than "for what is a man profited?"

Chap. xvii. In the seventeenth chapter the words of *v.* 4. Peter in v. 4 are much more characteristic when we adopt the true text—not "let us make here," but "I will make here three tabernacles."

v. 11. In v. 11 the word "first" ought to go out.

v. 20. In v. 20 we are to read "because of your little faith" rather than "because of your unbelief;"

v. 21. and the whole of v. 21, "Howbeit this kind goeth not out but by prayer and fasting," is to be omitted.

Chap. xviii. In the eighteenth chapter the whole of
vv. 11,15. v. 11 ought to disappear; and in v. 15 the precept of our Lord receives far greater breadth by the omission of the words "against thee," an omission demanded by the evidence. In
v. 29. v. 29 we ought also to omit "at his feet;" and
v. 35. v. 35 ought to close with the word "brother," "if ye forgive not every one his brother."

Chap. xix. In the nineteenth chapter the first change
v. 17. of importance that meets us is at v. 17, which ought to be read, "Why askest thou me concerning that which is good? There is one that is good. But if thou wouldest enter into
v. 20. life keep the commandments." In v. 20 the words "from my youth up" ought to be
v. 29. omitted; and in v. 29 the words "or wife."

Chap. xx. In the twentieth chapter the last clause of
v. 7. v. 7 ought to have no place in the text, "and whatsoever is right, *that* shall ye receive;" and the same observation applies to the last
v. 16. clause of v. 16, "for many be called, but few
v. 19. chosen." In v. 19 the true reading supplies the words "and the third day He shall be raised up," rather than "and the third day
v. 22. He shall rise again." In v. 22 we ought to omit the words "and to be baptized with the baptism that I am baptized with," a remark

v. 23. applying also to the similar clause in v. 23.

vv. 26, 27. In vv. 26, 27 the imperative form "let him be" ought to be changed for the future form

v. 34. "shall be;" and in v. 34, instead of reading of the blind men just healed that "their eyes received sight," we ought to read "they received their sight."

Chap. xxi. In the twenty-first chapter one change only

v. 38. need be noted, where in v. 38 the husbandmen are made to exclaim, "Come, let us kill him, and let us keep his inheritance."

Chap. xxii. In the twenty-second chapter we ought to

v. 13. read in v. 13, with the omission of a few words from the present text, "Bind him hand and

v. 23. foot, and cast him," etc. In v. 23 we are not told of "Sadducees which say," as if the purpose were to describe the tenets of the sect, but of "Sadducees saying," the remark being confined to the particular persons introduced

v. 40. to us. In v. 40 the true text gives, "on these two commandments hangeth the whole law

v. 44. and the prophets;" and in v. 44 the words given as a quotation from the 110th Psalm are, "till I put thine enemies under thy feet."

Chap. xxiii. In the twenty-third chapter the word "for"

v. 5. ought to be inserted in v. 5 before "they make

v. 7. broad their phylacteries." In v. 7 "Rabbi"

v. 8. ought to be read only once; and in v. 8 the words "even Christ" have to be omitted. The

vv. 14, 17. whole of v. 14 ought to go out. In v. 17 we

ought to read not of the temple "which sanctifieth," but of the temple "which hath sanctified the gold;" and lastly, in v. 19 the words "ye fools" have no claim to be in the text.

v. 19.

Chap. xxiv. In the twenty-fourth chapter the words "and pestilences" in v. 7 have to be left out.

v. 7.

In v. 17 we ought to read, not of taking "anything," but of taking "the things" out of the house. At the beginning of v. 28 "for" must be omitted; and the latter part of v. 36 ought to read, "no, not the angels of heaven, neither the Son, but the Father only."

v. 17.

v. 28.

v. 36.

Chap. xxv. In the twenty-fifth chapter the word "for" ought to be inserted at the beginning of v. 3. In v. 6 the word "cometh" has to be omitted after "bridegroom,"[1] and the same remark has to be made of the last words of v. 13, which properly closes with the word "hour." In v. 31 we ought to read simply of "angels," not "holy angels;" and the words of v. 41 are not "depart from me, ye cursed," but "depart from me, accursed."

v. 3.

v. 6.

v. 13.

v. 31.

v. 41.

Chap. xxvi. In the twenty-sixth chapter there is no mention of "the scribes" in v. 3. In v. 26 we ought to read that Jesus took a "loaf," not "bread;" in v. 27 that He took "a cup," not "the cup;" and in v. 28 that He spoke only of the "testament," or rather covenant, "in His blood," without describing it as "new." In

v. 3.

v. 26.

v. 27.

v. 28.

[1] Comp. p. 5.

v. 43. v. 43 the change to be made is important, as throwing light on the feelings of the disciples at the solemn moment referred to, for we ought to read that Jesus "came again and found them asleep," not that He "came and found them asleep again;" their sleep had most probably
v. 55. continued from the first. In v. 55 the words
v. 59. "with you" have to be omitted; and in v. 59
v. 65. the words "and elders." In v. 65 the horror of the high priest comes out more forcibly when we notice that the last clause of the verse ought to read, "behold, now ye have heard the," rather than "His, blasphemy;" and in v.
v. 74. 74 the true reading tells us not that St. Peter began to "curse," but that he "began to bind himself under a curse," or "to affirm upon oath."

Chap. xxvii. In the twenty-seventh chapter the name
v. 2. "Pontius" prefixed in v. 2 to "Pilate" has to
v. 5. be dropped. In v. 5 an important emendation of the text is found in the change of "in the temple" into "into the temple." The part of the temple here alluded to is the Holy place, into which none but the priests might enter. Judas therefore could not be within "the temple," but in his remorse and despair he rushed to the entrance and cast into the sacred inclosure his ill-gotten gains, the price of his
v. 23. Redeemer's blood. In v. 23 "he" ought to be
v. 34. substituted for "the governor;" and in v. 34
v. 35. "wine" for "vinegar." The whole of v. 35,

after "casting lots," has to be omitted; and in
v. 42. v. 42 the scornful cry of the people is enhanced by the true reading, not "if He be the King of Israel," but simply "He is the King of Israel."
v. 64. Finally, in v. 64 the words "by night" have no proper place.

Chap. xxviii. In the twenty-eighth chapter the changes to which attention need be called are few. In
v. 2. v. 2 the words "from the door" are to be left
v. 9. out; in v. 9 the words "as they went to tell
v. 20. His disciples;"[1] and in v. 20 the word "Amen."

Gospel of St. Mark.

Chap. i. In the first chapter of this Gospel we must
v. 2. read in v. 2 for "as it is written in the prophets" the words "as it is written in Isaiah the prophet," while the two last words of the verse,
v. 11. "before Thee," must be omitted. In v. 11 "in Thee I am well pleased," takes the place of
v. 14. "in whom I am well pleased." In v. 14 we find the interesting expression "the Gospel of God," instead of "the Gospel of the kingdom
v. 24. of God." In v. 24 the first words of the man with the unclean spirit, "Let us alone," have
v. 27. no proper place in the text; and in v. 27 the changes to be made on the original lend a power and vividness to the description not otherwise possessed by it, when the people in their amazement are represented as exclaim-

[1] Comp. p. 112.

ing, "What is this? A new teaching! With authority commandeth He even the unclean spirits, and they do obey him."

Chap. ii. *v.* 7. In the second chapter a graphicness similar to that spoken of in i. 27 is lent to v. 7, when we read, as required by the evidence, "Why doth this man thus speak? He blasphemeth."

v. 16. In v. 16 we ought to find the singular expression, throwing fresh light upon the different parties then existing in Jerusalem, "and when the scribes of the Pharisees saw him eat," etc.

v. 17. In v. 17 the two last words, "to repentance,"

v. 20. must be left out. In v. 20 our Lord's words receive new emphasis by the true reading, "in that day" instead of "in those days;" and the same remark is applicable to the best authen-

v. 22. ticated text of v. 22, where we ought to read, not "and the wine is spilled, and the bottles will be marred," but "and the wine perisheth,

v. 26. and the bottles." Finally, v. 26 is rendered more definite by the correct reading, "in the days when Abiathar was high priest."[1]

Chap. iii. In the third chapter little change is needed.

v. 15. We note only that in v. 15 the power of casting out devils is alone spoken of in the true

v. 18. text; that in v. 18 we are told of "Simon the zealot," not of "Simon the Canaanite;" and that

v. 29. in v. 29 our Lord's words are not, that he who blasphemeth against the Holy Ghost is "in

[1] Comp. p. 144.

danger of eternal damnation," but that he is "guilty of an eternal sin."[1]

Chap. iv. *v.* 1. In the fourth chapter we are told in v. 1 not only of "a great" but of "a very great multitude."

v. 10. In v. 10 the true reading is valuable in its bearing upon the fragmentary nature of our Gospels, "asked of Him the parables," not "the parable."

v. 12. In v. 12 we ought to read, not "lest at any time they should be converted, and their sins should be forgiven them," but, with a special reference to the point immediately in hand, "lest at any time they should be converted, and it should

v. 40. be forgiven them." In v. 40 we ought to read, not "How is it that ye have no faith?" but, "Have ye not yet faith?"

Chap. v. In the fifth chapter the changes that require to be made are few and unimportant. We

v. 18. mention only that, at v. 18, the Evangelist tells us that the man just cured came to our Lord not so much "when He was come into," as "when He was entering into the ship;" and that at

v. 36. v. 36 the relation of all the parties spoken of to one another is better brought out by attending to what appears to have been the original statement of the Evangelist, "but Jesus, heeding not the word that was spoken, saith unto the ruler," etc.

Chap. vi. *v.* 2. In the sixth chapter a true reading in v. 2 brings out more clearly that effect of our

[1] Comp. p. 158.

Lord's words on the people, upon which it is characteristic in St. Mark to dwell with a peculiar emphasis, not "many hearing," but "the many hearing Him were astonished." In v. 11 the latter half, from "verily I say unto you,"

v. 11.

v. 15. ought to be omitted. The difficulty of v. 15 is at once removed by reading with the correct text, "It is a prophet as one of the prophets;" and the still greater difficulty of the second

v. 20. last clause of v. 20 is equally removed, while the strangely mingled elements in the character of Herod are at the same time powerfully brought out, when we read, not "and when he heard Him he did many things," but, as we ought to read, "and when he heard Him he was greatly

v. 38. perplexed." In v. 38 the love of graphic delineation so characteristic of St. Mark, receives fresh illustration by the omission falling to be made of the copula between "go" and "see," not "go and see," but "go, see."

Chap. vii. In the seventh chapter the close of v. 4

v. 4. ought to read simply "as the washing of cups, and pots, and brasen vessels," all mention of "tables" being omitted. The latter half of v.

v. 8. 8 ought likewise to be omitted, the verse closing with "the tradition of men." At the

v. 12. beginning of v. 12 the word "and" has no claim to be in the text, and it will be observed that, by omitting it, v. 12 will so connect itself with v. 11 as to render the long clause in ita-

lics at the close of the latter verse unnecessary.

v. 16. The whole of v. 16 wants authority; and in

v. 19. v. 19 our Lord's words end with the word "draught," after which the Evangelist makes the striking and beautiful comment upon what he has recorded, "*this He said,* making all meats clean."

Chap. viii. In the eighth chapter any changes required are few and unimportant. The chief are as

v. 21. follows. In v. 21 the question of our Lord ought to have the simpler form, "Do ye not

v. 26. yet understand?" In v. 26 the last clause falls to be omitted, and the charge of Jesus to the man whom he had cured is only "do not even

v. 37. go into the town;" while v. 37, connected with the preceding verse by "for" instead of "or," assigns a reason why the whole world should, as compared with the soul, be spoken of as valueless, "For what shall a man give in exchange for his soul?"

Chap. ix. In the ninth chapter the first change required is one that may justly be regretted, depriving us as it does of one of those expressions of St. Mark by which the graphicness of his style of narrative is illustrated. It occurs

v. 3. in v. 3, where the words "as snow" must be omitted, and the loss is only partially compensated for by the fact that the word "so" ought to be inserted before white, "so as no fuller on

v. 19. earth can so white them." In v. 19 the words

of our Lord ought to appear as an answer not only to the father of the child but to the whole assemblage, "He answereth them," not "him,
v. 20. and saith." In v. 20 the proper reading requires a stronger word than "tare;" we must
v. 23. read "tare him greatly." In v. 23 we gain by noting the correct words even more than we lost in v. 3. The word "believe" goes out, and "if thou canst" is not the direct language of Jesus; it is the taking up on the part of Jesus of the father's "if thou canst" in the preceding verse. The father says, v. 22, "if thou canst do anything;" then Jesus replies, "If thou canst! all things are possible unto
v. 24. him that believeth." In v. 24, however, we again lose something by the loss of "with
v. 26. tears" and "Lord." In v. 26 we ought to
v. 29. read "the many" instead of "many;" in v. 29
v. 42. to omit "and fasting;" in v. 42 to insert
v. 44. "great" before "millstone." Two verses, v. 44
vv. 46, 47. and v. 46, go out wholly; and in v. 47 the last word of the verse, "fire," must be omitted.

Chap. x. In the tenth chapter only one or two changes
v. 21. need be noted. In v. 21 the words "take
v. 29. up the cross" are to be left out. In v. 29 the correct reading presents us with a slightly different order in the mention of the relatives there spoken of, while one of them, "or wife,"
v. 50. has to be altogether omitted. In v. 50 we ought to find St. Mark's more graphic touch

in the words, "and he, casting away his garment, leapt up, and came to Jesus."

Chap. xi. *v.* 8. In the eleventh chapter the word "fields" requires to be substituted in v. 8 for "trees," and thus its true rendering can be given to the Greek word translated in our version "branches." That word properly applies to leaves, and its true sense is much more suitable to the act described. To have thrown down branches in the path of the ass on which our Lord was riding could only have checked its progress. In v. 10 we ought to read without the words "in the name of the Lord." In v. 24 it is not "believe that ye receive," but "believe that ye received them;" and v. 26 ought to be omitted.

Chap. xii. *v.* 4. In the twelfth chapter the true reading of v. 4 is simpler than in our text, "and him they wounded on the head and handled shamefully." *v.* 22. So also in v. 22, "and the seven left no seed." *v.* 23. In v. 23 the tautology is removed by the correct reading, which omits "when they shall rise;" and in v. 27 the increased terseness of the true text at once commends itself, "ye greatly err." *v.* 31. In v. 31 a certain amount of embarrassment is removed by omitting, as we ought to do, any mention of likeness between the two commandments spoken of, and by reading only "and the second is this." In v. 33 the words "and with all the soul" go out;

v. 43. and in v. 43 the vividness of the picture is preserved by our finding in the best authenticated text, not "all they which have cast," but "all they which are casting into the treasury."

Chap. xiii. In the thirteenth chapter a slight change in
v. 3. the reading of v. 3 affords a fresh illustration of the character of St. Peter. It is not "Peter, and James, and John, and Andrew asked him privately," but "Peter asked him privately,
v. 8. and James, and John, and Andrew." In v. 8 the copulas ought to be omitted, together with the words "and troubles," the true reading of the verse giving us in English, "For nation shall rise against nation, kingdom against kingdom; there shall be earthquakes in divers
v. 11. places; there shall be famines." In v. 11 the abuse so often made of the precept of Jesus contained there, is greatly obviated by the omission which should be made of "neither do
v. 14. ye premeditate." In v. 14 the words "spoken of by Daniel the prophet" are to be left out;
v. 18. and in v. 18 there is no mention of "flight" in what appears to be the true text, "and pray ye that it be not in the winter."

Chap. xiv. In the fourteenth chapter the word "for" is to be substituted for "but" at the beginning of
vv. 2, 9. v. 2, and in v. 9 "the," not "this," ought to pre-
v. 22. cede the word "gospel." In v. 22 "Take" is to
v. 23. be read instead of "Take, eat;" in v. 23 "a cup"
v. 24. is to be substituted for "the cup;" and in v. 24

v. 27. the word "new" is to be omitted. In v. 27 we are to omit "because of me this night." In v.
v. 40. 40 the correct reading has the same importance in its bearing upon the conduct of the disciples as that already noticed at Matt. xxvi. 43, not "He found them asleep again," but "He again found them sleeping;" and the reason given is not merely that "their eyes were heavy," but
v. 51. that they were "very heavy." In v. 51 we are to read "and they laid hold on him," instead of "and the young men laid hold on him;"
v. 70. and in v. 70 the words of the bystanders to St. Peter close with "Galilean," the remainder of the verse, "and thy speech agreeth thereto," having no sufficient authority.

Chap. xv. In the fifteenth chapter, the words of Pilate
v. 4. in v. 4 are not "behold how many things they witness against Thee," but "how many things
v. 8. they accuse Thee of." In v. 8 the multitude is not represented as "crying aloud" but as "going up," in all probability to the tribunal
v. 14. upon which Pilate sat. In v. 14 "the more" is to be left out before "exceedingly;" and the
vv. 28, 30. whole of v. 28 is to be omitted. In v. 30 we ought to read "save Thyself, coming down from
v. 45. the cross;" and in v. 45 we are told of "the corpse" instead of "the body."

Chap. xvi. In the sixteenth chapter the word "quickly"
v. 8. is to be omitted in v. 8. The whole of the
vv. 9-20. following passage from v. 9 to the end of the

chapter, can hardly be regarded as a part of the original Gospel of St. Mark. It is rather an addition that had been made to it at a very early age, but whether in the lifetime of the Evangelist or not, it is impossible to say. Although, however, not from the pen of St. Mark himself, it was so soon and so generally recognised by the Church as possessed of canonical authority, that no hesitation need be felt at allowing it to stand. When we have it where it is, the changes produced on it by the application of the principles of textual criticism are not sufficiently important to require notice.

Before leaving this Gospel we have only to add, that it contains many narrative passages in which the present ought to be substituted for the past tense; and that the word "straightway" or "immediately" has several times been lost sight of in the text received by us. Correction of the text on these two points is important, as increasing the vividness of the narration, and as illustrating the peculiarities of St. Mark.

Gospel of St. Luke.

Chap. i. *v.* 28. *v.* 29. *v.* 42.

In the first chapter of this Gospel the closing words of v. 28, "blessed art thou among women," have to be omitted, and in v. 29 "when she saw him," as formerly noticed.[1] In v. 42 Elisabeth is represented as speaking out with "a

[1] See p. 6.

loud cry," rather than with "a loud voice."

v. 66. In v. 66 the last words ought to be connected with those going immediately before by the substitution of "for indeed" for "and;" and in

v. 75. v. 75 the true expression is simpler than that of the English version, "all our days" instead of "all the days of our life."

Chap. ii. In the second chapter we ought to read in

v. 5. v. 5 of Mary "his betrothed" rather than of Mary "his espoused wife." The angels' song

v. 14. in v. 14 takes the interesting form, "Glory to God in the highest, and on earth peace among men of his good pleasure," *i.e.* among men

v. 33. whom He hath loved.[1] In v. 33 the Evangelist's statement is not that "Joseph and his mother," but that "his father and mother marvelled at those things which were spoken of

v. 38. him." In v. 38 "God" ought to be substituted for "the Lord," and "the redemption of Jerusalem" for "redemption in Jerusalem."

v. 40. In v. 40 the words "in spirit" have to

v. 43. be omitted; and in v. 43 a correction similar to that in v. 33 has to be made, "his parents" being substituted for "Joseph and his mother."

Chap. iii. In the third chapter little change need be

vv. 10, 12, 14. noted. In v. 10, 12, and 14 we ought to read "what must we do" for "what shall we do."

v. 17. In v. 17 the object of the "fan" is described when we read with the best authenticated

[1] Comp. pp. 94, 160.

text, "whose fan is in His hand, thoroughly to
v. 19. purge His floor;" and in v. 19 "his brother's wife" is better established than "his brother Philip's wife."

Chap. iv. In the fourth chapter it is better to read in
v. 1. v. 1 "in the wilderness," than "into the wil-
v. 2. derness," and in v. 2 to omit "afterward." In
v. 4. v. 4 our Lord's reply to Satan is simply "that man shall not live by bread alone," the words that follow having no claim to their place in the text. No mention of a "high mountain"
v. 5. belongs to v. 5, the simple statement being that "the devil led him up and showed him
v. 8. all the kingdoms," etc. In v. 8 we must omit
v. 18. "Get thee behind me, Satan, for;" in v. 18 "to
v. 41. heal the broken-hearted;" and in v. 41 the
v. 43. word "Christ." In v. 43 the correct reading gives us, "for therefore was I sent" rather than "for therefore am I sent."

Chap. v. In the fifth chapter the words "by him" in
vv. 15,17. v. 15 are to be omitted; and in v. 17 we ought to read "the power of the Lord was present to his healing them." The opening words of v.
v. 30. 30 are "But the Pharisees and their scribes;"
v. 33. and in v. 33 by omitting "why do" we have a statement made, not a question asked. In v.
v. 36. 36 the changes requiring to be made lend a fresh light altogether to the verse, "and he spake also a parable unto them; No man rendeth a piece from a new garment and putteth it

upon an old, else he will both rend the new, and the piece from the new will not agree with the old." A double mischief, it will be observed, is thus spoken of by our Lord. The unnatural mixture destroys both the old and the new, just as, in the next verse, the new wine is spilled and the old bottles perish. In

v. 38. v. 38 the words "and both are preserved," are to be omitted, and in like manner the

v. 39. word "straightway" in v. 39. Finally, in this last verse "good" ought to be read for "better."

Chap. vi. In the sixth chapter the difficult expression

v. 1. of v. 1, "on the second sabbath after the first," must yield to the more intelligible "on a sabbath

v. 10. day." In v. 10 we ought to leave out "whole

v. 17. as the other." In v. 17 we have to substitute "a great company" for "the company" of His

v. 25 disciples. In v. 25 the word "now" has to be

v. 36. inserted before "full." In v. 36 the two words "therefore" and "also" have to be

v. 42. omitted, and in v. 42 the word "either." In

v. 48. v. 48 we must substitute in the last clause, "it was well built" for "it was founded upon a rock."

Chap. vii. In the seventh chapter the last words of

v. 10. v. 10, "that had been sick," must be omitted.

v. 11. In v. 11 we ought to read "His disciples"

v. 19. for "many of His disciples." In v. 19 "to the Lord" ought to be substituted for "to Jesus,"

v. 22. and in v. 22 for "Jesus" we should read "He."

v. 28. In v. 28 "for" at the beginning of the verse goes out, and the words that follow, "I say unto you," are, "among those that are born of women there is not a greater than John." In

v. 38. v. 38 the true text makes the meaning clearer, "and stood behind at His feet, weeping." In

v. 42. v. 42 the words "Tell me" must be omitted;

v. 44. and in v. 44 the correct text gives us only "with her hair" instead of "with the hairs of her head."

Chap. viii. In the eighth chapter "unto them" ought to

vv. 3, 12. be read for "unto him" in v. 3, and in v. 12 "they that have heard" for "they that hear."

v. 24. In v. 24 "then he awoke" is to be read for

vv. 26,37. "then he arose." In vv. 26 and 37 "Gerasenes" is to be substituted for "Gadarenes," and in

v. 27. v. 27 "for a long while had worn no clothes"

v. 45. for "and ware no clothes." In v. 45 the last clause, "and sayest thou, Who touched me?"

v. 48. has to be omitted, and in v. 48 the words "be

v. 52. of good comfort." In v. 52 "for" ought to be

v. 54. inserted after "Weep not;" and in v. 54 the clause relating to Christ's putting them all out has to be removed, for we read only, "and He took her by the hand and called, saying, Maid, arise."

Chap. ix. In the ninth chapter we ought to read in

vv. 1, 3. v. 1 "He called the twelve together." In v. 3 "a staff" is to be substituted for "staves." In

v. 7. v. 7 the words "by him" are to be omitted.
v. 10. In v. 10 the true reading of the last half of the verse is only "and he took them, and went aside privately into a city called Beth-
v. 11. saida." In v. 11 we are told, not that Jesus "received," but that he "welcomed" them.
v. 35. In v. 35 the words spoken out of the cloud
v. 48. are, "This is my chosen Son." In v. 48 the last words are, the same "is," not "shall be,"
v. 49. great. In v. 49 the words of John imply not so much that he succeeded in forbidding as that he made the effort to forbid, "and we
v. 50. were forbidding him." In v. 50 "you" is to be twice substituted for "us" in the last clause;
v. 57. and in v. 57 the word "Lord" is to be left out.
Chap. x. In the tenth chapter "to our feet" is to be
v. 11. substituted for "on us" in v. 11. In v. 15 we
v. 15. have the same change to make as that already made on Matt. xi. 23, "And thou, Capernaum, shalt thou be exalted to heaven? Thou shalt
v. 19. be thrust down to hell." In v. 19 we ought to
v. 20. read "I have given" for "I give;" in v. 20 to
v. 21. omit "rather" before "rejoice;" and in v. 21 to substitute "in the Holy Spirit" for "in spirit."
v. 35. In v. 35 the words "when he departed" have
v. 39. no claim to be in the text; and in vv. 39 and
v. 41. 41 "the Lord's" and "the Lord" ought to take the place of "Jesus'" and "Jesus."
Chap. xi. In the eleventh chapter, the form of the Lord's prayer must undergo considerable mo-

dification, for several clauses ought to be
v. 2. omitted—in v. 2, "which art in heaven," together with the first word "our," and the third petition, "Thy will be done, as in heaven, so in
v. 4. earth;" while we must again omit in v. 4
v. 29. "but deliver us from evil." In v. 29 we ought to read "this generation is an evil generation," and to omit "the prophet" after Jonas. In v.
v. 34. 34 "thine eye" has to be substituted for "the
v. 44. eye;" and in v. 44 "scribes and Pharisees, hypocrites," must be omitted. The words of
v. 48. Jesus in v. 48 are simply "and ye build," not "and ye build their sepulchres." The opening
v. 53. words of verse 53 ought to be, "And when He was come out from thence;" and all that truly
v. 54. belongs to v. 54 is "laying wait for Him, to catch something out of His mouth."

Chap. xii. In the twelfth chapter we ought to read only "fear not" instead of "fear not therefore"
vv. 7, 15. in v. 7; and in v. 15 to insert "all" before
v. 29. "covetousness." In v. 29 "And what ye shall drink" takes the place of "or what ye shall
v. 31. drink." In v. 31 "His kingdom" is to be substituted for "the kingdom of God," and "all" before "these things" is to be omitted. In
v. 54. v. 54 we ought to read "in the west" for "out of the west;" and the question of our Lord in
v. 56. v. 56 is "How is it that ye do not know how to discern this time?"

Chap. xiii. In the thirteenth chapter we ought to read

v. 3. in v. 3 "in like manner" for "likewise;" in
v. 15. v. 15 "ye hypocrites" for "thou hypocrite;" in
v. 24. v. 24 "door" for "gate," a reading by which the connection between that and the following verse is much more clearly brought out than
v. 25. it would otherwise be. In v. 25 "Lord" ought
v. 31. only to be read once. In v. 31 the word "hour" is to be substituted for "day;" and in
v. 35. v. 35 we are to read "your house is left unto you" without the addition of "desolate."

Chap. xiv. In the fourteenth chapter few changes worthy of notice have to be made. At the
v. 3. end of v. 3 "or not" ought to be inserted in the question of Jesus there recorded. The
v. 5. change of "ass" into "son" in v. 5 has been
v. 10. already noticed.[1] In v. 10 "all" has to be
v. 17. inserted before "them;" while in v. 17 it has to be omitted before "things." Lastly, increased
v. 27. force is given to v. 27, when we read that the follower of Jesus must bear, not "his" cross merely, but "his own" cross.

Chap. xv. In the fifteenth chapter also few changes
v. 17. are needed. In v. 17 we ought to read in the last clause, "and I perish here with hunger?"
v. 22. In v. 22 the word "quickly" ought to be added
v. 32. to "bring forth;" and in v. 32 "again" after "alive" is to be omitted.

Chap. xvi. The sixteenth chapter also calls for little change. The most important is probably that

[1] Comp. page 9.

falling to be made in v. 9, where we ought to read not, "that when ye fail," but "that when it fails." In v. 18 "he that" ought to be substituted for "whosoever." In v. 21 we are told not of "the crumbs" but of "the things which fell from the rich man's table;" and in v. 26 the last clause of the verse must be read, "and that none may pass from thence to us."

Chap. xvii. In the seventeenth chapter "against thee" is to be omitted in v. 3; "in a day" after the second "seven times" in v. 4; and "him? I trow not" after "commanded" in v. 9, while in this last verse "that servant" is also to be changed into "his servant." In v. 21 the second "lo" has to be omitted; and v. 23 ought to have the simpler reading, "see there or here," instead of "see here; or see there." In v. 33 we are to read not "to save" but "to gain his life."

Chap. xviii. In the eighteenth chapter we shall notice only two changes, but both important; the first as making intelligible what has little or no meaning as it stands, the second as adding interesting emphasis to the words. The first is in v. 7, where for the last clause, "though He bear long with them," we ought to read "and is He long suffering in their case?" The second is in v. 28, where Peter's words run, "Lo, we have left our own and followed thee."

Chap. xix. In the nineteenth chapter we ought to

v. 5. omit "and saw him" in v. 5; to read "the
v. 20. other" for "another" in v. 20; "if these
v. 40. shall" for "if these should" in v. 40; and "in this day" instead of "in this thy day"
vv. 42, 45. in v. 42. In v. 45 we are to read only "and He went into the temple, and began to cast out them that sold."

Chap. xx. In the twentieth chapter "a thing" is to be
v. 3. substituted for "one thing" in v. 3. The
v. 13. last words of v. 13, "when they see him," are to be left out. The same thing is to be done
v. 14. with "come" in v. 14; with "Why tempt
v. 23. ye me?" in v. 23; and with the greater por-
v. 30. tion of v. 30, which will then only read, "and
v. 40. the second." Lastly, in v. 40 the "and" at the beginning of the verse ought to give place to "for."

Chap. xxi. In the twenty-first chapter the word "here"
v. 6. ought to be inserted after "left" in v. 6;
v. 8. while "therefore" in the last clause of v. 8
v. 25. ought to be omitted. The latter part of v. 25 will run, when the necessary textual correction has been made, "distress of nations in perplexity at the roaring of sea and waves;"
v. 36. and in v. 36 we shall have to replace "that ye may be accounted worthy" by "that ye may prevail."

Chap. xxii. In the twenty-second chapter we are to
v. 14. omit the word "twelve" in v. 14; and in v.
v. 18. 18 to insert "from henceforth" after "drink."

v. 30. In v. 30 "and sit" will give way to "and ye
v. 31. shall sit." In v. 31 we are to omit "and the
v. 57. Lord said." In v. 57, when amended, we must read "and he denied, saying, I know
v. 60. him not, woman;" in v. 60 "a cock" for
v. 62. "the cock;" and in v. 62 "he" for "Peter."
v. 64. Finally, in v. 64 we ought, omitting several words, to read "and when they had blindfolded
v. 68. Him, they asked Him," etc.; and in v. 68 only "and if I also ask you, ye will not answer."

Chap. xxiii. In the twenty-third chapter, in v. 2, the
v. 2. best authenticated text sets before us the accusation against our Lord in a much more forcible manner than is otherwise the case, for we ought to read "our nation" for "the nation," and to insert "and" before the last clause, "and saying that He Himself is Christ a King."
v. 6. In v. 6 we ought to read "it" for "Galilee;"
v. 8. in v. 8 to omit "many things;" in v. 15 to
v. 15. substitute "for he sent him back to us" for
v. 23. "for I sent you to him;" in v. 23 to omit "and
v. 35. of the chief priests;" in v. 35 to omit "with
v. 38. them;" and to reduce v. 38 to the form, "And a superscription also was over Him, This is the
v. 42. King of the Jews." In v. 42 we have to omit
v. 51. "Lord;" and in v. 51 "also Himself."

Chap. xxiv. In the twenty-fourth chapter the last
v. 1. clause of v. 1, "and certain others with them,"
v. 17. is to be omitted. In v. 17 our Lord's question ends with the words "as ye walk," and then

the Evangelist adds "and they stood sad." In
v. 42. v. 42 the words "and of an honeycomb" have
v. 44. no just claim to be in the text. In v. 44 the Saviour says, "These are my words," etc.; and
v. 46. in v. 46 he says, "Thus it is written that
v. 49. Christ should suffer," etc. In v. 49 we ought
v. 50. to omit "of Jerusalem;" in v. 50 to read "towards Bethany" for "to Bethany;" and in
v. 53. v. 53 to omit "Amen."

Gospel of St. John.

Chap. i. In the first chapter of this Gospel we have to
v. 16. change "and" at the beginning of v. 16 into
v. 18. "for." The great change in v. 18 of "the only begotten Son" into "the only begotten God"
v. 19. has already been discussed.[1] In v. 19 we ought to read "sent unto Him from Jerusalem priests
v. 24. and Levites." In v. 24 the true reading, one eminently characteristic of St. John's tendency to return back on the beginning of his statements, seems to give us, "And they had been sent
v. 27. from the Pharisees." In v. 27 we are to read, "even He that cometh after me, whose shoe's
v. 28. latchet I am not worthy to unloose." In v. 28 "Bethany" must take the place of "Bethabara;"
v. 39. in v. 39 "ye shall see" of "see;" while the omission of "for" at the beginning of the last clause of this verse, is an illustration of a change needing to be often made in this Gospel,

[1] Comp. page 162.

the suppression of the copula, when a short statement is added to what went before. In
v. 41. v. 41 we ought to read, "Christ" instead of "the
v. 42. Christ;" in v. 42 "John" instead of "Jona;"
v. 51. and in v. 51 to omit "hereafter."[1]

Chap. ii. In the second chapter one change only need be noted, that of "hath eaten me up" into
v. 17. "shall eat me up" in v. 17.

Chap. iii. In the third chapter a very important change
v. 13. has to be made in v. 13, where the last words of the verse, "which is in heaven," ought to be
v. 16. omitted. In v. 16 we ought to read, not "His,"
v. 17. but "the" only begotten Son;" and in v. 17 in like manner "the Son" takes the place of "his
v. 25. Son." In v. 25 we are told not of a question between some of John's disciples and "the Jews," but of one between them and "a Jew."

Chap. iv. In the fourth chapter two changes only may be mentioned, but both of them important. The
v. 35. first occurs at v. 35, where the word "already" ought to be transferred to the next verse, bringing out far more beautifully the real force of our Lord's words, which will then run, a slight change being made in the form of the English present tense, "Lift up your eyes and look on the fields, that they are white unto harvest; already he that reapeth is receiving wages and gathering fruit unto life eternal."
v 42. The second change is at v. 42, where, dropping

[1] Comp. p. 127.

the words "the Christ," the Samaritans only say that they know that "this is indeed the Saviour of the world."

Chap. v. In the fifth chapter important changes have also to be made. Of the first of these, the
v. 3. omission of the last words of v. 3 and of the
v. 4. whole of v. 4, we have already spoken.[1] The
v. 16. next is the omission in v. 16 of "and sought to
v. 30. slay him." Then in v. 30 we are to read "Him"
v. 44. instead of "the Father;" and, lastly, in v. 44, "from God only" at the close of the verse ought rather to be "from the only One."

Chap. vi. In the sixth chapter the interesting change
v. 11. to be made on v. 11 has been already noticed.[2] The confusion at present reigning in the pas-
vv. 22-24. sage, vv. 22–24, is dispelled by one or two slight emendations of the text, leading to the omission of "when" in v. 22 and of "also" in v. 24. Let us make these, put out the brackets of v. 23, and note that the "shipping" of v. 24 refers to the "other boats" of v. 23, and all is clear. At
v. 40. the beginning of v. 40 "for" should be intro-
v. 47. duced instead of "and," thus binding this verse to that immediately preceding. In v. 47 the words "on me" have to be omitted, as also in
v. 51. v. 51 the words "which I will give" coming
v. 58. after the word flesh. In v. 58 we ought to read "the fathers" for "your fathers;" and in
v. 65. v. 65 "the Father" instead of "my Father."

[1] Comp. page 16. [2] Comp. pages 113, 146.

v. 69. The confession of v. 69 should run, "and we believe and are sure that thou art the Holy ONE of God."

Chap. vii. In the seventh chapter the word "very"
v. 26. before "Christ" in v. 26 has to be omitted, as
v. 53. well as the whole of v. 53, which forms the opening verse of the story of the woman taken in adultery.

Chap. viii. In the eighth chapter by far the most interesting and important change to be made is the exclusion from the text of St. John of the story of the woman taken in adultery, extending from
vv. 1-11. the first to the eleventh verse of the chapter. It would be foreign to the object now in hand to argue the question, and it is enough to say that this conclusion is at length adopted by all textual critics. At the same time there is so much reason to believe that the narrative is historical, and its beauty is so great, that it might with all propriety be given in a note.
v. 14. In v. 14 the last words of the verse ought to be read, "but ye know not whence I come, or
v. 46. whither I go." In v. 46 the "and" before the last half of the verse is to be omitted; and in
v. 59. v. 59 the same has to be said of the concluding words, "going through the midst of them, and so passed by."

Chap. ix. In the ninth chapter the emendation of the
v. 4. text by the best authorities gives us in v. 4 words beautifully pointing out the identifica-

tion of the Redeemer with His people, "We must work" instead of "I must work the
v. 8. works of Him that sent me." In v. 8 we have to substitute "a beggar" for "blind;" and
v. 11. in v. 11 to read simply "Go to Siloam" for "Go to the pool of Siloam." Lastly, the im-
v. 35. portant emendation has to be made in v. 35, "Dost thou believe on the Son of Man?" for "Dost thou believe on the Son of God?"

Chap. x. In the tenth chapter "when he putteth
v. 4. forth all his own" has to be read in v. 4 for "when he putteth forth his own sheep." In
v. 14. v. 14, "and know my sheep, and am known of mine," must give way to "and know my sheep,
v. 26. and my sheep know me." In v. 26 "as I said unto you" at the end of the verse has to be
v. 38. omitted. In v. 38 "understand" is to be substituted for "believe;" and "I in the Father" for "I in Him."

Chap. xi. In the eleventh chapter not much change need be noted. "But I know that even now"
v. 22. in v. 22 ought to be changed into "and now
v. 31. I know." In v. 31 "saying, she goeth" gives place to "supposing that she goeth;"
v. 41. and in v. 41 the words "from the place where the dead was laid" are to be omitted.

Chap. xii. In the twelfth chapter the words "which
v. 1. had been dead" in v. 1 ought to be left out.
v. 7. The language of our Lord in v. 7 is not "against the day of my burying hath she kept this,"

but "that she may keep this against the day of my burying." In the words of the Evange-

v. 41. list in v. 41 "because" is to be substituted for

v. 47. "when;" and v. 47 ought to read "if any man hear my sayings, and keep them not," instead of "if any man hear my words, and believe not."

Chap. xiii. In the thirteenth chapter an important

v. 2. emendation occurs in v. 2, where we have to read, not "and supper being ended," but

v. 24. "supper having begun." In v. 24 the statement of the Evangelist is more graphic than in our English text. It is that Simon Peter beckoned to John, "and saith unto him, Tell us who it is of whom He speaketh."[1] The answer of Jesus to the beloved disciple in v.

v. 26. 26 gains also by the true reading in graphic power, "He it is for whom I shall dip the sop, and shall give it to him."

Chap. xiv. In the fourteenth chapter the word "for" ought to be inserted before the last clause of

vv. 2, 4. v. 2; and v. 4 ought to read, "And whither I

v. 12. go, ye know the way." In v. 12, as in other passages too numerous to mention, "the Father" takes the place of "my Father;" and

v. 16. in v. 16 the verb "be" is to be substituted for

v. 28. "abide." In v. 28 "because I go unto the Father" ought to be read for "because I said,

v. 30. I go unto the Father;" and in v. 30 we are told of "the prince of the world" rather than of "the prince of this world."

[1] Comp. p. 145.

Chap. xv. *v.* 11. In the fifteenth chapter "be" is to be substituted for "remain" in v. 11, and no other change in this chapter need be noted.

Chap. xvi. *v.* 16. *v.* 23. In the sixteenth chapter we ought to read in v. 16 "A little while and ye see me no more" for "a little while and ye shall not see me," and the last words of the verse, "because I go to the Father," are to be omitted. In v. 23 the change called for is important, for we ought to read "And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father, He will give it you in my name."

Chap. xvii. *v.* 4. *v.* 11. *v.* 12. *v.* 20. *v.* 21. In the seventeenth chapter the last clause of v. 4 is to be read not with its verb in a narrative tense, but in a participle, "having finished the work which Thou gavest me to do." In v. 11 an important change in the connection of "name" has to be introduced, "Holy Father, keep them in Thy name which Thou hast given me," "name" belonging to the words that follow, not to those that precede; and the same remark applies to v. 12, "While I was with them" (omitting "in the world"), "I kept them in Thy name which Thou hast given me." In v. 20 the present tense "believe" is to be substituted for the future "shall believe;" and in v. 21 how wonderfully is the meaning of our Lord enhanced, and the thought of the spiritual nature of His kingdom deepened in us, when we find Him praying

for His disciples, as the condition of the world's conviction, not "that they also may be one in us," but "that they also may be in us, that the world may believe that Thou hast sent me."

Chap. xviii. In the eighteenth chapter we mention only two changes that are demanded by the evidence, but how much the text is improved by them will be at once manifest to every

v. 11. reader. In v. 11 we ought to find not "Put up thy sword into the sheath," but "Put up

v. 20. the sword into the sheath;" and in v. 20 we ought to read, not "in the temple, whither the Jews always resort," but "in the temple, whither all the Jews resort."

Chap. xix. In the nineteenth chapter the words "by the law" are to be substituted for "by our

vv. 7, 17. law" in v. 7; and in v. 17 the true reading gives us, "And He bearing His cross for Him-

v. 20. self, went forth," etc. In v. 20, instead of words leading to the rendering of our English version, the best authenticated text supplies words that ought to be translated "for the place of the city where Jesus was crucified was nigh."

Chap. xx. In the twentieth chapter there is little

v. 16. change calling for notice to be made. In v. 16 "Rabboni" is said to be "in the Hebrew

v. 19. tongue;" and in v. 19 the word "assembled" has to go out.

Chap. xxi. In the twenty-first chapter "immediately"

v. 3. ought to be omitted in v. 3; "John" to be
vv. 15, 17. substituted for "Jonas" in vv. 15 and 17; and
v. 25. the word "Amen" in v. 25 has no claim to be in the text.

THE ACTS OF THE APOSTLES.

Chap. i. In the first chapter of this book the word
v. 8. "my" ought to be substituted in v. 8 for "unto
v. 14. me," thus giving us "my witnesses." In v. 14 the words "and supplication" are to be omitted;
v. 15. and in v. 15 "brethren" is to be substituted for "disciples."

Chap. ii. In the second chapter the words "one to
v. 7. another" are to be omitted in v. 7; the word
vv. 22, 23. "also" in v. 22; and in v. 23 "by the hand of the wicked" is to be substituted for "by
v. 30. wicked hands." In v. 30 we are to read, "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins should sit on his
v. 40. throne." In v. 40 "them" ought to be added
v. 41. after "exhort;" and in v. 41 "gladly" is to be omitted.

Chap. iii. In the third chapter the shorter reading
v. 11. "he" is to be adopted in v. 11 for "the lame
v. 18. man which was healed;" and in v. 18 we are to read "had showed by the mouth of all the prophets that His Christ should suffer." In
v. 20. v. 20 "appointed" is to be substituted for
v. 21. "preached." In v. 21 "all" is to be omitted.

v. 22. In v. 22 the first clause ought to read simply
v. 26. "Moses truly said;" and in v. 26 we are to leave out the word "Jesus."

Chap. iv. In the fourth chapter we ought to read in
v. 8. v. 8 simply of "elders," not of "elders of
v. 17. Israel." In v. 17 "straitly" is to be omitted.
v. 24. In v. 24 the first words of the prayer there given are "Lord, Thou which hast made;" its
v. 25. words in v. 25 have to be changed into "who by the mouth of our father thy servant David
v. 27. by the Holy Ghost hast said;" and in v. 27, "in this city" is to be inserted after "of a truth."
v. 36. Lastly, "Joses" in v. 36 is to be changed into "Joseph."

Chap. v. In the fifth chapter "these things" in v. 5 is
v. 5. to be omitted. The beginning of v. 16 ought
v. 16. to run, "There came also the multitude from
v. 23. the cities round about Jerusalem." In v. 23 the words "truly" and "without" have no good claim to be in the text; and the same remark applies to the mention of "the high priest" in
vv. 24, 34. v. 24. In v. 34 "men" is to be substituted for "apostles;" "overthrow them" for "over-
v. 39. throw it" in v. 39; and "the name" for "His
v. 41. name" in v. 41.

Chap. vi. In the sixth chapter two changes only need
v. 8. be noted, that in v. 8 Stephen is said to have been full of "grace and power" rather than of
v. 13. "faith and power;" and that in v. 13 the word "blasphemous" has no proper place.

Chap. vii. In the seventh chapter we ought to read
v. 16. in v. 16 "Emmor in Sychem" rather than
v. 18. "Emmor, the father of Sychem;" in v. 18 to
v. 22. add "over Egypt" after "arose;" in v. 22
to insert "his" before "words and deeds;" in
v. 30. v. 30 to omit "of the Lord" after "angel;" in
v. 37. v. 37 to omit the last words of the verse, "him
v. 48. shall ye hear;" and in v. 48 to read that the
Most High dwelleth not "in what is made
with hands" rather than "in temples made
with hands."

Chap. viii. In the eighth chapter the words in v. 10 of
v. 10. those who gave heed to Simon are not, "This
man is the great power of God," but "This
man is what is called the great power of God."
v. 12. In v. 12 "the things" after "preaching" ought
to be omitted. For "the Holy Ghost" in
v. 18. v. 18 we are to read "the Spirit;" for "pray
v. 22. God" in v. 22 "pray the Lord;" and the
v. 37. whole of v. 37 is to be omitted.[1]

Chap. ix. In the ninth chapter the last words of v. 5
vv. 5, 6. together with the first part of v. 6 are to be
left out, so that we shall read "I am Jesus
whom thou persecutest; but arise," etc. In
v. 8. v. 8 "nothing" is to be substituted for "no
v. 20. man;" in v. 20 "Jesus" for "Christ;" and
v. 31. in v. 31 "the church" for "the churches,"
together with the corresponding change from
the plural to the singular in the verbs "edified"
and "multiplied."

[1] Comp. pp. 16, 136.

Chap. x. In the tenth chapter the last clause of v. 6,
v. 6. "he shall tell thee what thou oughtest to do,"
v. 11. is to be left out. In v. 11 we ought to read "and saw heaven opened, and a certain vessel descending as a great sheet, by four corners let
v. 12. down upon the earth;" and in v. 12 the vessel is described as containing "all manner of four-footed beasts, and creeping things of the earth,
v. 30. and fowls of heaven." In v. 30 we must read "Four days ago until this hour I was at the
v. 33. ninth hour praying," etc. In v. 33 "of the Lord" is to be substituted for "of God;"
v. 48. and in v. 48 "of Jesus Christ" for "of the Lord."

Chap. xi. In the eleventh chapter the changes to be made are hardly of a kind demanding special notice for our present purpose.

Chap. xii. In the twelfth chapter one change only need be noted, that of "to Jerusalem" for "from
v. 25. Jerusalem" in v. 25.

Chap. xiii. In the thirteenth chapter an interesting change, though the evidence is somewhat in-
v. 18. conclusive, should probably be made in v. 18 by the substitution of "he bore them about as a nurse" for "suffered he their manners."

vv. 19, 20. In vv. 19 and 20 the changes to be made lead to a rendering considerably different from that of the authorized text, "and when he had destroyed seven nations in Canaan, he gave them their land as an inheritance for about

four hundred and fifty years; and after these things he gave them judges until Samuel the
v. 26. prophet." In v. 26 "us" is to be substituted
v. 42. for "you" in the last clause. In v. 42 we ought to read "And when they were going
v. 45. out they besought," etc.; and in v. 45 "contradicting and" has to be omitted.

Chap. xiv. In the fourteenth chapter "you" is to be substituted for "us" and "your" for "our"
v. 17. in v. 17. Any other changes requiring to be made in this chapter are unimportant.

Chap. xv. In the fifteenth chapter "you" is to be
v. 7. substituted for "us" in v. 7; and "them" in
vv. 8, 11. v. 8 is to be omitted. In v. 11 we ought to read simply "the Lord Jesus" without the
vv. 17, 18. addition of "Christ." In v. 17 and 18 we are to read from the close of the former verse, "saith the Lord, Who made these things
v. 23. known from the beginning." In v. 23 the letter of the Council begins "the apostles and the elders, (who are) brethren, send greeting."
v. 24. In v. 24 we have first to omit "which went out" after "certain," and then to read the latter part, "subverting your souls, to whom
v. 33. we gave no commission." In v. 33 we ought to read "those who had sent them" instead of
v. 34. "the apostles;" and v. 34 is to be omitted. In
v. 37. v. 37 we are told that "Barnabas wished," not that he "determined to take with them John;"
v. 40. and in v. 40 it is "the grace of the Lord"

rather than "the grace of God" to which Paul is recommended.

Chap. xvi. In the sixteenth chapter an interesting
v. 7. change has to be made in v. 7, where we are to read in the last clause, "but the spirit of
v. 13. Jesus suffered them not." In v. 13 the writer of the narrative tells us of the place by the river side to which they went out, that it was one "where we supposed that there was a place of prayer." The damsel possessed with
v. 17. the spirit of divination cries in v. 17 that Paul and his companions show unto "you," not unto "us," the way of salvation; and in
v. 31. v. 31 the language of Paul and Silas to the jailer is "believe on the Lord Jesus," rather than "believe on the Lord Jesus Christ."

Chap. xvii. In the seventeenth chapter we are to omit
v. 5. in v. 5 the words "which believed not" after
v. 26. "Jews." In v. 26 two important changes have to be made, by the omission first of the word "blood" after "one," and then of "before" after
v. 27. "times." In v. 27 "God" is to be substituted for "the Lord."

Chap. xviii. In the eighteenth chapter an important emendation of the text has to be introduced in
v. 5. v. 5, where we are told, not that Paul was "pressed in the spirit," but that he was
v. 21. "earnestly occupied with the word." In v. 21 the words "must by all means keep this feast that cometh at Jerusalem, but" are to be left out.

Chap. xix. In the nineteenth chapter, in v. 4, we are to
v. 4. read, "on Jesus" rather than "on Christ
v. 33. Jesus;" in v. 33 "they thrust," not "they drew,
v. 37. Alexander out of the multitude;" and in v. 37 the town-clerk speaks of Diana not as "your" but as "our" goddess.

Chap. xx. In the twentieth chapter the words "into
v. 4. Asia" are to be omitted in v. 4. In v. 7 the word "we" is to be substituted for "the dis-
v. 8. ciples;" and again for "they" in v. 8. In v. 15 the evidence seems to require the omission of a clause, for whose introduction into the text it is extremely difficult to account, "and tarried at Trogyllium."

Chap. xxi. In the twenty-first chapter we are to omit
v. 8. "that were of Paul's company" in v. 8; in
v. 20. v. 20 to read, "they glorified God" for "they
v. 25. glorified the Lord;" and in v. 25 to omit "that they observe no such thing, save only."

Chap. xxii. In the twenty-second chapter we ought to
v. 9. omit "and were afraid" in v. 9; as also "unto
vv. 20, 30. his death" in v. 20. In v. 30 we ought to read, "all the council" for "all their council."

Chap. xxiii. In the twenty-third chapter an interesting
v. 6. change has to be made in v. 6, "the son of Pharisees" for "the son of a Pharisee." At the
v. 9. end of v. 9 we miss, in the received text, the graphic and abrupt termination belonging to the best authenticated text, in which the words "let us not fight against God" do not

occur, the cry of the scribes being only "We find no evil in this man: but if a spirit or an
v. 12. angel hath spoken by him—." In v. 12 we are told that "the Jews," not "certain of the Jews," banded together.

Chap. xxiv. In the twenty-fourth chapter the latter
vv. 6, 7. part of v. 6, the whole of v. 7, and the first part
v. 8. of v. 8, ought to be left out, so that we pass at once from "whom we took" in v. 6 to "by
v. 10. examining of whom" in v. 8. In v. 10 "the more" before "cheerfully" is also to be left out;
v. 24. and in v. 24, the word "Jesus" is to be added to "Christ."

Chap. xxv. In the twenty-fifth chapter we are told not of "the high priest," but of "the high priests"
vv. 2, 6. in v. 2; and in v. 6, not of "ten," but of "eight or ten days."

Chap. xxvi. In the twenty-sixth chapter we ought to
v. 7. read in v. 7, "accused of Jews" rather than
v. 17. "accused of the Jews;" in v. 17 to omit "now;"
v. 21. and in v. 21 to omit, as was done in v. 7, the definite article before "Jews."

Chap. xxvii. In the twenty-seventh chapter the words
v. 2. of v. 2 have to undergo some change, "and entering into a ship of Adramyttium, which was about to sail to the coasts of Asia, we
v. 19. launched." In v. 19 "they" has to be substi-
v. 34. tuted for "we;" and in v. 34 "perish" for "fall."

Chap. xxviii. In the twenty-eighth chapter "we" has

v. 1. to take the place of "they" in v. 1; and the
v. 29. whole of v. 29 has to be left out.

THE EPISTLE TO THE ROMANS.

Chap. i. The only changes worth noticing in this
v. 16. chapter are that in v. 16 we should read "For I am not ashamed of the gospel" instead of "For I am not ashamed of the gospel of Christ;" and
v. 31. that in v. 31, "implacable" should be omitted.

Chap. ii. Instead of the words "Behold, thou art called a Jew," in v. 17, we should read "But if thou art called a Jew." No other change of importance is required.

Chap. iii. We should read "But if the truth" instead
v. 7. of "For if the truth" in v. 7; and the words "and
v. 22. upon all" in v. 22 should probably be omitted.

Chap. iv. A remarkable various reading occurs in this chapter. A, B, C, ℵ, with some other ancient authorities, omit "not" in v. 19, so that we should probably read "he considered his own body, now become dead," instead of "he considered not," etc.

Chap. v. Except the important change already noticed
v. 1. as required in v. 1, no alteration of consequence is called for in this chapter.[1]

Chap. vi. In this chapter we have simply to notice
v. 11. that "our Lord" should be omitted in v. 11; and that instead of "obey it in the lusts
v. 12. thereof" in v. 12, we should read "obey the lusts thereof."

[1] Comp. p. 167.

Chap. vii. *v.* 6. A somewhat interesting change is required at v. 6. Instead of "that being dead wherein we were held" the words should run "we having died to that wherein we were held."

v. 18. V. 18 should read thus, "For I know that there dwelleth not in me, that is, in my flesh, any good; for to will is present with me, but to perform that which is good is not."

Chap. viii. *v.* 26. The correct reading of v. 1 has been already spoken of.[1] We should read "helpeth our infirmity" instead of "infirmities" in v. 26, and, as formerly noticed "for us" in the same verse should be omitted."[2]

Chap. ix. No change calling for notice is required in this chapter.

Chap. x. *v.* 1. We should read "for them" instead of "for Israel" in v. 1; and instead of the common

v. 15. text in v. 15 there should be read, "How beautiful are the feet of them that bring glad tidings of peace, that bring glad tidings of good things!" It is somewhat doubtful whether we should substitute "word of Christ" for

v. 17. "word of God" in v. 17.

Chap. xi. *v.* 6. So, again, it is doubtful whether these words in v. 6, "but if it is of works, it is no more grace: otherwise work is no more work"

v. 22. should not be omitted. At v. 22, for "toward thee, goodness" read "toward thee, God's goodness."

[1] Comp. p. 168. [2] Comp. p. 6.

Chap. xii. The only thing calling for notice in this chapter is that we should probably read "But"
v. 20. or "Nay rather," for "therefore" in v. 20,— "Nay rather, if thine enemy hunger, feed him."

Chap. xiii. Instead of "the powers that be" read
v. 1. "those that be" in v. 1, and omit the clause
v. 9. "thou shalt not bear false witness" in v. 9.

Chap. xiv. Instead of the words "For to this end Christ both died, and rose, and revived, that He might
v. 9. be Lord both of the dead and living" in v. 9, read simply "For to this end Christ died and lived, that He might be Lord both of the dead
v. 10. and of the living." In v. 10, for "judgment-seat of Christ" read "judgment-seat of God."

Chap. xv. For "as Christ also received us" read "as
v. 7. Christ also received you" in v. 7. Instead of
v. 8. "Now" read "For" at the beginning of v. 8:
vv. 23, 24. and read as follows in vv. 23, 24, "But now having no longer place in these parts, and having had these many years a longing to come to you, whenever I take my journey into
v. 29. Spain; for I hope to see you," etc. In v. 29, for "fulness of the blessing of the gospel of Christ" read simply "fulness of the blessing of Christ."

Chap. xvi. Instead of "first-fruits of Achaia" read
v. 5. "first-fruits of Asia" in v. 5. For "the churches of Christ" read "all the churches of Christ"
v. 16. in v. 16. Instead of the words "our Lord Jesus
v. 18. Christ read "our Lord Christ" in v. 18: and
v. 24. probably omit v. 24 altogether.

THE FIRST EPISTLE TO THE CORINTHIANS.

Chap. i. In this chapter, for "that I had baptized in
v. 15. my own name" in v. 15 read "that ye were
v. 20. baptized in my name;" in v. 20, for "the wisdom of this world" read "the wisdom of the world;" for "require a sign" read "require
v. 22. signs" in v. 22; for "unto the Greeks" read
v. 23. "unto the Gentiles" in v. 23; for "in His
v. 29. presence" read "before God" in v. 29.

Chap. ii. Instead of "by His Spirit" read "by the
v. 10. Spirit" in v. 10; for "the Holy Ghost" read
v. 13. "the Spirit" in v. 13.

Chap. iii. For "who then is Paul, and who is Apollos?"
v. 5. in v. 5, read "what then is Paul? and what is Apollos?"

Chap. iv. In v. 2 insert "here" so as to read "More-
v. 2. over, it is required in stewards here (*i.e.* on
v. 6. earth) that a man be found faithful;" in v. 6, instead of "that ye might learn in us not to think of men above that which is written," read "that in us ye may learn this, not to go beyond what is written."

Chap. v. In v. 1, for "as not so much as named among
v. 1. the Gentiles" read "as is not even among the
v. 7. Gentiles;" in v. 7 omit "therefore;" and instead of the words "For even Christ our passover is sacrificed for us" read "For our passover, even Christ, was sacrificed for us;" omit
v. 12. "also" in v. 12; and likewise omit "therefore"
v. 13. in v. 13.

Chap. vi. *v.* 2. *v.* 20. Insert "Or" at the beginning of v. 2, and read, "Or do ye not know;" and omit entirely in v. 20 the words "and in your spirit, which are God's," reading the verse thus—"For ye were bought with a price; therefore glorify God in your body."[1]

Chap. vii. *v.* 3. *v.* 5. *v.* 7. *v.* 14. *v.* 39. Instead of the words "due benevolence" in v. 3 read "her due;" for "that ye may give yourselves to fasting and prayer; and come together again" in v. 5 read, "that ye may be free for prayer, and may be together again;" instead of "for" read "but" at the beginning of v. 7; for the words "the unbelieving wife is sanctified by the husband" read in v. 14 "the unbelieving wife is sanctified in the (believing) brother;" for "the wife is bound by the law" in v. 39 read simply "a wife is bound."

Chap. viii. *v.* 2. *v.* 4. *v.* 7. In v. 2, for "think that he knoweth anything, he knoweth nothing yet" read "think that he knoweth anything, he knoweth it not yet;" in v. 4, for "none other God but one," read "no God but one," in v. 7, for "some with conscience of the idol," read, "some through custom with the idol," as the text supported by the oldest authorities.

Chap. ix. *vv.* 1, 20. In v. 1 read, "Am I not free? am I not an apostle?" in v. 20 insert "not being myself under the law," and read "to them that are under the law, as under the law, not being

[1] Comp. p. 113.

v. 23. myself under the law;" in v. 23, for "And this" read "And all things."

Chap. x. In v. 10 omit "also" and read, "as some
vv. 10, 11. of them murmured;" in v. 11, instead of "for ensamples," read "by way of figure:" in v.
v. 23. 23 omit "for me," and read "all things are
v. 24. lawful;" in v. 24 omit "every man," and read the verse thus: "Let no man seek his own,
v. 28. but his neighbour's good;" in v. 28, omit the words repeated from v. 26, "for the earth is the Lord's, and the fulness thereof."

Chap. xi. We give at length the solemn account of the Lord's Supper contained in this chapter, as it should stand in the corrected text. The pas-
vv. 23-29. sage vv. 23-29 will run as follows: "For I received from the Lord that which I also delivered unto you, that the Lord Jesus, in the night in which He was betrayed, took bread; and when He had given thanks, He brake it, and said, This is my body which is for you: this do in remembrance of me. After the same manner the cup also, after they had supped, saying, This cup is the new covenant in my blood: this do, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye shew forth the Lord's death till He come. Wherefore, whosoever eateth the bread, or drinketh the cup of the Lord, unworthily, shall be guilty of the body and the blood of the Lord. But let a man examine himself, and

so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment to himself, should he discern not the body."

Chap. xii. *vv.* 2, 12. In v. 2 insert "when," and read "Ye know that when ye were Gentiles;" in v. 12 omit "one," and read "all the members of the body."

Chap. xiii. *v.* 3. In v. 3, instead of the words "though I give my body to be burned," the oldest manuscripts read "though I give my body that I may boast," which some prefer. There is just a difference of one letter in the Greek.

Chap. xiv. *vv.* 18, 25. *v.* 35. In v. 18 omit "my," and read simply "I thank God;" in v. 25 omit "and thus" at the beginning; in v. 35 instead of "for women" read "for a woman."

Chap. xv. *v.* 20. *v.* 44. *v.* 47. *v.* 55. In v. 20, omit "and become," and read "risen from the dead, the first-fruits;" in v. 44, instead of the words "There is a natural body, and there is a spiritual body" read "If there is a natural body, there is also a spiritual;" in v. 47 omit the words "the Lord," and read "the second man is from heaven;" in v. 55 substitute "O death" for "O grave," and read the verse thus—"O death, where is thy sting? O death, where is thy victory?"

Chap. xvi. *vv.* 7, 22. In v. 7, instead of "but I trust," read "for I trust;" in v. 22 omit the words "Jesus Christ," and read "If any man love not the Lord, let him be," etc.

THE SECOND EPISTLE TO THE CORINTHIANS.

Chap. i. *vv.* 12,18. In v. 12 for "simplicity and godly sincerity" read "holiness and godly sincerity;" v. 18 should be read as follows—"But God is faithful, that our word to you is not yea and nay;"

v. 20. v. 20 is to be read thus—"For how many soever be the promises of God, in Him is the Yea: wherefore also by him is the Amen, for glory unto God by us."

Chap. ii. *v.* 10. In v. 10 read as follows—"to whom ye forgive anything, I forgive also; for indeed what I have forgiven, if I have forgiven anything, for your sakes did I forgive it in the person of Christ."

Chap. iii. Instead of the words "not in tables of stone, but in fleshly tables of the heart," read "not on tables of stone, but on fleshy tables, on hearts."

Chap. iv. *v.* 4. Omit the words "unto them" in v. 4, and read, "that the light should not shine forth;"

v. 6. instead of the words in v. 6, "For God, who commanded the light to shine out of darkness, hath shined in our hearts," read "For it is God who said, The light shall shine out of darkness, that shined in our hearts."

Chap. v. *vv.* 5, 12. In v. 5 omit "also," and read "who gave unto us the earnest of the Spirit;" in v. 12 omit "For," and read "we are not recommend-

v. 17. ing;" in v. 17 omit "all," and read "behold

v. 21. they are become new:" in v. 21 omit "For," and read "Him who knew not sin He made," etc.

Chap. vi. Instead of "and" read "or" in v. 14, "or
v. 14. what communion." No further change worthy of notice is required in this chapter.

Chap. vii. Instead of the words "but that our care for you in the sight of God might appear unto
v. 12. you" in v. 12, read "but that your zeal for us might be made manifest unto you in the sight of God;" for the words "Therefore we are comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus,"
v. 13. in v. 13, read "For this cause we are comforted, but in our comfort we joyed the more exceedingly for the joy of Titus."

Chap. viii. Instead of the words "praying us with much
v. 4. entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints" in v. 4, read "Praying of us with much entreaty the grace and the participation in the ministering to the saints;" in v.
v. 12. 12 omit the words "a man," and read "that
v. 19. which it hath;" in v. 19, instead of the words "which is administered by us to the glory of the same Lord, and declaration of your ready mind," read "which is administered by us to the glory of the Lord, and to further our zeal."

Chap. ix. Omit the words "confident boasting" in v. 4,
v. 4. and read "in this confidence;" instead of "both

v. 10. minister and multiply" in v. 10, read "shall minister and multiply."

Chap. x. *v.* 7. Omit the word "Christ's" at the end of v. 7, and read "even so are we." No further change is required in this chapter.

Chap. xi. *v.* 3. Insert "the holiness" in v. 3, and read "from the simplicity and the holiness that are towards Christ;" for the words "no man shall stop me of this boasting in the regions of Achaia," in *v.* 10. v. 10, read "this boasting shall not be shut against me in the regions of Achaia."

Chap. xii. *v.* 9. Omit "my" in v. 9, and read "My grace is sufficient for thee, for strength is made perfect *v.* 11. in weakness;" omit "in glorying" in v. 11, and read "I am become a fool;" for the words "Again, think ye that we excuse ourselves *v.* 19. unto you?" in v. 19, read "Of a long time have ye been thinking that we excuse ourselves unto you."

Chap. xiii. *v.* 4. Instead of the words "though He was crucified through weakness" in v. 4, read "for indeed He was crucified through weakness;" *v.* 7. in v. 7, for the words "Now I pray to God," read "Now we pray to God."

The Epistle to the Galatians.

Chap. i. *v.* 10. Omit "for" in v. 10, and read "if I yet pleased men;" instead of the words "to see *v.* 18. Peter" in v. 18, read "to become acquainted with Cephas."

Chap. ii. *v.* 11. Instead of "But when Peter was come in," v. 11, read "But when Cephas was come;" for the words "I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" in v. 14, read "I said unto Cephas before them all, If thou being a Jew, livest after the manner of Gentiles, and not as do the Jews, how is it that thou compellest the Gentiles to live as do the Jews?"

v. 14.

Chap. iii. *v.* 1. Omit the words "that you should not obey the truth," and "among you" in v. 1, and read the verse as follows—"O foolish Galatians, who hath bewitched you, before whose eyes Jesus Christ was evidently set forth crucified?" instead of the words "the man that doeth them" in v. 12, read "he that hath done them;" omit the words "in Christ" in v. 17, and read "the covenant already confirmed by God:" omit "and" in v. 29, and read "And if ye be Christ's, then are ye Abraham's seed, heirs according to the promise."

v. 12.

v. 17.

v. 29.

Chap. iv. *v.* 6. Instead of "your hearts" read "our hearts" in v. 6; omit the words "through Christ" in v. 7, and read "and if a son, also an heir through God;" instead of the words, "And my temptation which was in my flesh ye despised not" in v. 14, read "And your temptation which was in my flesh ye despised

v. 7,

v. 14.

v. 24. not;" omit "the" in v. 24, and read "these women are two covenants:" omit the words
v. 26. "of us all" in v. 26, and read "But Jerusalem which is above is free, which is our mother."

Chap. v. In v. 1 read "For liberty Christ hath made
v. 1. us free: stand fast therefore, and be not entangled again in the yoke of bondage;" for
v. 16. "Walk in the Spirit" in v. 16, read "Walk by the Spirit;" omit the word "adultery" in
v. 19. v. 19.

Chap. vi. Instead of the words "neither circumcision
v. 15. availeth anything" in v. 15, read "neither circumcision is anything."

THE EPISTLE TO THE EPHESIANS.

Chap. i. The reading in v. 1 was formerly noticed:[1] instead of the words "wherein He hath made
v. 6. us accepted in the Beloved" in v. 6, read "which He freely bestowed upon us in the Beloved;" for "the eyes of your understand-
v. 18. ing" in v. 18, read "the eyes of your heart," and omit "and" before "what" in the same verse.

Chap. ii. Instead of "Himself" read "Him" in v. 15:
v. 15. insert "ye are" before "fellow-citizens" in
v. 19. v. 19.

Chap. iii. Instead of the words "How that by revelation He made known unto me the mystery" in
v. 3. v. 3, read "that by revelation the mystery was

[1] Comp. page 168.

made known to me;" for "preach among the
v. 8. Gentiles" in v. 8, read "preach unto the Gentiles;" instead of "fellowship of the mys-
v. 9. tery" in v. 9, read "dispensation of the mystery," and omit the words "by Jesus Christ" in the end of the verse; omit "of our
v. 14. Lord Jesus Christ" in v. 14, and read simply "For this cause I bow my knees unto the Father;" instead of "Unto Him be glory in
v. 21. the church by Christ Jesus" in v. 21, read "Unto Him be the glory in the church and in Christ Jesus."

Chap. iv. Instead of "in you all" in v. 6, read sim-
v. 6. ply "in all;" omit "first" in v. 9, and read
v. 9. simply "descended into;" omit "other" in
v. 17. v. 17, and read "as the Gentiles walk."

Chap. v. Instead of "hath loved us" in v. 2, read
v. 2. "hath loved you;" insert "being aware" in
v. 5. v. 5, and read "For this know, being aware;"
v. 9. for "Spirit" substitute "light" in v. 9, and read "For the fruit of the light is;" for
v. 17. "understanding" in v. 17, read "understand;"
v. 21. for "fear of God" in v. 21, read "fear of Christ;" omit the word "submitting" in v.
v. 22. 22, and read "wives to their own husbands, as unto the Lord;" instead of the words "and
v. 23. he is the Saviour of the body" in v. 23, read "Himself the Saviour of the body;" instead of "that He might present it to Himself a
v. 27. glorious church," in v. 27, read "that He might

Himself present to Himself the church glori-
v. 29. ous;" for "the Lord" in v. 29, read "Christ;"
omit the words "of His flesh and of His bones"
v. 30. in v. 30, and read simply, "because we are
members of His body."

Chap. vi. Instead of the words "knowing that your
v. 9. Master also is in heaven," in v. 9, read "know-
ing that both their Master and yours is in
heaven;" for the words "against the rulers
v. 12. of the darkness of this world" in v. 12, read
"against the rulers of this darkness."

THE EPISTLE TO THE PHILIPPIANS.

Chap. i. Instead of "with the fruits" in v. 11, read
v. 11. "with the fruit;" insert "of God" in v. 14,
v. 14. and read "to speak the word of God;" trans-
vv. 16, 17. pose vv. 16, 17, and read "the one from love,
knowing that I am set for the defence of the
Gospel; the other preach Christ, from con-
tentiousness, not sincerely, thinking to raise
up affliction to my bonds;" instead of "but
v. 28. to you of salvation" in v. 28, read "but of
your salvation."

Chap. ii. Insert "also" in v. 4, and read "on the
v. 4. things of others also;" for "let this mind be
v. 5. in you" in v. 5, read "all of you have this
mind in you."

Chap. iii. Instead of the words "which worship God
v. 3. in the spirit" in v. 3, read "which worship
in (or "by") the Spirit of God;" instead of

v. 11. the words "of the dead" in v. 11, read "from the dead;" instead of the words, "nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same
v. 16. thing" in v. 16, read "nevertheless, whereto we have attained, let us walk by the same [course]."

Chap. iv. Instead of the words "through Christ which
v. 13. strengtheneth me" in v. 13, read "through Him which strengtheneth me;" for "be with
v. 23. you all" in v. 23, read "be with your spirit."

THE EPISTLE TO THE COLOSSIANS.

Chap. i. Omit "and," and read as follows in v. 6,
v. 6. "which is present with you, as in all the world; it is bringing forth fruit and increasing even
v. 7. as in you since," etc.; omit "also" in v. 7, and read "as ye learned;" and in the same verse, instead of "who is for you," read "who is for us;" omit "through His blood" in v.
v. 14. 14, and read "In whom we have the redemption, the remission of sins;" for "in my
v. 24. sufferings" in v. 24, read "in sufferings;" for
v. 28. "perfect in Christ Jesus" in v. 28, read "perfect in Christ."

Chap. ii. Omit "of the sins" in v. 11, and read "in
v. 11. the putting off of the body of the flesh;" instead of "having forgiven you all trespasses"
v. 13. in v. 13, read "having forgiven us all our trespasses;" instead of the words "intruding into

v. 18. those things which he hath not seen" in v. 18, read "dwelling on (insisting on) the things which he hath seen."

Chap. iii. *v.* 12. *v.* 17. *v.* 18. Instead of "let the peace of God rule in your hearts" in v. 12, read "let the peace of Christ rule in your hearts;" omit "and" in v. 17, and read "giving thanks to God the Father by him;" omit "own" in v. 18, and read "submit yourselves to your husbands;" instead of "this is well pleasing to the Lord"

v. 20. *v.* 22. *v.* 23. *v.* 24. *v.* 25. in v. 20, read "this is well pleasing, in the Lord;" instead of "fearing God" in v. 22, read "fearing the Lord;" omit "and" in v. 23, and read "whatsoever ye do;" omit "for" in v. 24, and read "ye serve (or "serve ye") the Lord Christ;" instead of "But he that doeth" in v. 25, read "For he that doeth."

Chap. iv. *v.* 12. *v.* 13. Instead of the words "that ye may stand perfect and complete in all the will of God" in v. 12, read "that ye may stand perfect and fully assured in all the will of God;" for "that he hath a great zeal for you" in v. 13, "that he hath much labour for you."

The First Epistle to the Thessalonians.

Chap. i. *v.* 2. Omit the words "of you" in v. 2, and read simply "making mention in our prayers." No other change calls for notice in this chapter.

Chap. ii. Insert "And" in v. 13, so as to read "And

v. 13. for this cause;" omit "Christ" in v. 19, and
v. 19. read "our Lord Jesus."

Chap. iii. Omit again "Christ" in v. 11, and read
v. 11. simply "our Lord Jesus;" in like manner, omit
v. 13. "Christ" in v. 13, and read simply "the coming of our Lord Jesus."

Chap. iv. Insert "as ye also are walking" in v. 1, and
v. 1. read "to please God, as ye also are walking, ye would abound yet more;" for "But I would
v. 13. not" in v. 13, read "But we would not."

Chap. v. Insert "For" in v. 5, and read "For ye are
v. 5. all." Nothing else requires notice in this chapter.

THE SECOND EPISTLE TO THE THESSALONIANS.

Chap. i. Instead of the words "in all them that be-
v. 10. lieve" in v. 10, read "in all them that believed;"
v. 12. omit "Christ" in v. 12, and read simply "that the name of our Lord Jesus may be."

Chap. ii. For "the day of Christ" in v. 2, read "the
v. 2. day of the Lord;" omit the words "as God" in
v. 4. v. 4, and read, "so that he sitteth;" instead of
v. 8. "the Lord" in v. 8, read "the Lord Jesus;"
v. 11, for "God shall send them" in v. 11, read "God sendeth them."

Chap. iii. For "by our Lord Jesus Christ" in v. 12,
v. 12. read "in the Lord Jesus Christ;" omit "and"
v. 14. in v. 14, and read "note that man, have no company with him."

THE FIRST EPISTLE TO TIMOTHY.

Chap. i. *v.* 2. For "God our Father" in v. 2, read "God the Father;" no other change calls for remark except those formerly mentioned.

Chap. ii. Nothing requires to be noticed in this chapter.

Chap. iii. *v.* 3. Omit the words, "not greedy of filthy lucre" in v. 3, and read "no striker, but patient;" no other change requires notice except the very important one in v. 16, formerly considered.[1]

Chap. iv. *v.* 6. *v.* 12. Instead of "Jesus Christ" in v. 6, read "Christ Jesus;" omit the words "in spirit" in v. 12, and read "in charity, in faith," etc.

Chap. v. *v.* 5. *v.* 16. *v.* 21. Omit the words "good and" in v. 5, and read simply "this is acceptable before God;" probably omit "man or" in v. 16, and read "If any woman that believeth have widows;" instead of "Jesus Christ" in v. 21, read "Christ Jesus."

Chap. vi. *v.* 5. *v.* 12. *v.* 17. *v.* 19. Omit the words "from such withdraw thyself" in v. 5, and end the verse with "gain," ("supposing that godliness is a means of gain;") omit "also" in v. 12, and read simply "whereunto thou wast called;" omit the words "the living" in v. 17, and read simply "but in God;" instead of "lay hold of eternal life" in v. 19, read "lay hold of the true life."

[1] Comp. p. 141.

THE SECOND EPISTLE TO TIMOTHY.

Chap. i. *v.* 1. *v.* 10. Instead of "Jesus Christ" in v. 1, read "Christ Jesus," and make the same change in v. 10.

Chap. ii. *v.* 3. *v.* 7. *v.* 11. *v.* 13. *v.* 19. *v.* 21. Instead of the words "Thou therefore endure hardness, as a good soldier of Jesus Christ" in v. 3, read "Endure afflictions with me as a good soldier of Christ Jesus;" for "the Lord give thee understanding" in v. 7, read "the Lord shall give thee understanding;" for "if we deny him" in v. 12, read "if we shall deny him;" insert "for" in v. 13, and read "for he cannot deny himself;" instead of "the name of Christ" in v. 19, read "the name of the Lord;" omit "and" in v. 21, and read "sanctified, meet for the master's use."

Chap. iii. No change requires to be noted in this chapter.

Chap. iv. *v.* 1. *v.* 14. *v.* 18. Omit "therefore" in v. 1, and read as follows, "I charge thee before God and Christ Jesus (instead of 'the Lord Jesus Christ'), who shall judge the quick and the dead, and by His appearing and His kingdom" (instead of "at His appearing"). For "the Lord reward him," in v. 14, read "the Lord shall reward him." Omit "and" at the beginning of v. 18, and read "the Lord."

The Epistle to Titus.

Chap. i. *v.* 4. Instead of "the Lord Jesus Christ," in v. 4, read "Christ Jesus." Nothing more requires to be noted in this chapter.

Chap. ii. *vv.* 7, 8. Omit "sincerity" in v. 7, and end the verse with "gravity;" for "to say of you," in v. 8, read "to say of us;" instead of "our Saviour

v. 13. Jesus Christ," in v. 13, read "our Saviour Christ Jesus."

Chap. iii. No change required in this chapter.

The Epistle to Philemon.

v. 2. Instead of the words "and to our beloved Apphia," in v. 2, read "and to Apphia our sis-

v. 7. ter." For the words "For we have" in v. 7, read "For I had." Instead of the second "in

v. 20. the Lord," in v. 20, read "in Christ."

The Epistle to the Hebrews.

Chap. i. *vv.* 8, 3. Instead of the words "a sceptre of righteousness is the sceptre of Thy kingdom," in v. 8, read "the sceptre," etc. V. 3 of this chapter was formerly noticed, and nothing else demands our attention.[1]

Chap. ii. *v.* 7. Omit (probably) the words "and didst set Him over the works of Thy hands," in v. 7.

v. 9. The remarkable various reading in v. 9 was formerly considered.[2] For the words "par-

[1] Comp. p. 14. [2] Comp. p. 169.

v. 15. takers of flesh and blood," in v. 15, read "partakers of blood and flesh."

Chap. iii. *v.* 1. Omit the word "Christ" in v. 1, and read simply "the Apostle and High Priest of our profession, Jesus." Omit (perhaps) "firm unto

v. 6. the end," in v. 6, and close the verse with "hope." Instead of the words, "your fathers

v. 9. tempted me, proved me," in v. 9, read "your fathers tempted by proving (me)."

Chap. iv. In this chapter a very remarkable various reading occurs. Instead of the common text,

v. 2. "but the word preached did not profit them, not being mixed with faith in them that heard it," in v. 2, we are compelled by greatly preponderating evidence to read, "but the word of hearing did not profit them, since they were not mingled by faith with those that heard it."

Chap. v. *v.* 4. Instead of the words "but he that is called of God," in v. 4, read "but being called of God." Nothing more calls for notice in this chapter.

Chap. vi. *v.* 10. Omit the words "and labour of," in v. 10, and read "your work, and the love." No other change is required.

Chap. vii. *v.* 14. Instead of the words "concerning priesthood," in v. 14, read "concerning priests."

v. 21. Omit (probably) the words "after the order of Melchizedek," in v. 21, and end the verse with

v. 26. "for ever." Insert "also" in v. 26, and read "For such an high priest also became us."

Chap. viii. *v.* 2. Omit "and" in v. 2, and read "the Lord pitched, not man." Instead of the words "For

v. 4. if he were on earth," in v. 4, read, "If, therefore, he were on earth;" in the same verse omit the word "priests," and read "there are those that offer." Instead of the words "teach

v. 11. every man his neighbour," in v. 11, read "teach every man his fellow-citizen." Omit the words

v. 12. "and their iniquities," in v. 12, and read simply "their sins will I remember no more."

Chap. ix. *v.* 28. Insert "also" in v. 28, and read "so also the Christ." Nothing else calls for notice.

Chap. x. *v.* 8. Instead of "sacrifice and offering" in v. 8, read "sacrifices and offerings." Omit the words

v. 9. "O God," in v. 9, and read simply "to do Thy

v. 15. will." Omit "before" in v. 15, and read simply "after he had said." For the words, "and

v. 16. in their minds," in v. 16, read "and in their mind." Instead of "ye had compassion of me

v. 34. in my bonds," in v. 34, read "ye had compassion of those in bonds;" in the same verse omit the words "in heaven," and read, "knowing that ye yourselves have a better and an enduring substance." Instead of the words "Now the

v. 38. just shall live by faith," in v. 38, read "Now my just one shall live by faith."

Chap. xi. *v.* 3. Instead of the words "so that things which are seen were not made" in v. 3, read "so that that which is seen was not made;" instead of "For he looked for a city which hath founda-

v. 10. tions" in v. 10, read "For he looked for the city which hath the foundations;" omit the
v. 11. words "and was delivered of a child" in v. 11, and read simply "received strength to conceive seed, even when," etc.; omit the words "and
v. 13. were persuaded of them" in v. 13, and read simply "having seen them from afar, and greeted them;" for "treasures in Egypt" in
v. 26. v. 26, read "treasures of Egypt."

Chap. xii. Instead of the words "If ye endure chasten-
v. 7. ing," in v. 7, read "It is for chastisement that ye are enduring;" omit the words "or
v. 20. thrust through with a dart" in v. 20, and end the verse with "stoned."

Chap. xiii. Instead of the words "Be not carried about"
v. 9. in v. 9, read "Be not carried away;" omit
v. 11. the words "for sin" in v. 11, and read simply "by the high priest."

The Epistle of James.

Chap. i. Instead of the words "which the Lord hath
v. 12. promised" in v. 12, read "which He promised." A very remarkable reading occurs
v. 19. in this chapter at v. 19. Instead of the "wherefore" of the common text, evidence compels us to adopt another word which in the Greek differs only by a single letter, but which requires in English some such version as the following, "Know, my beloved brethren, and let every one," etc.; omit the words

v. 26. "among you" in v. 26, and read simply "If any one thinks."

Chap. ii. Omit the words "unto him" in v. 3, and
v. 3. read simply "and say;" instead of "the poor
v. 5. of this world" in v. 5, read "the poor of the
v. 13. world;" omit "and" in v. 13, and read "mercy rejoiceth against judgment;" omit
v. 18. the word "thy" in v. 18, before "works" and "my" before "faith," and read simply "shew me thy faith without works; and I will show thee faith by my works;" omit the word
v. 24. "then" in v. 24, and read simply "ye see that."

Chap. iii. Instead of the words "Behold how great a
v. 5. matter a little fire kindleth!" in v. 5, read "Behold how great a forest a little fire kin-
v. 6. dleth!" omit the word "so" in v. 6, and read "and the tongue is a fire, that world of iniquity! The tongue is the one among our members which defileth the whole body," etc.; instead of the words "it is an unruly
v. 8. evil" in v. 8, read "it is a restless evil;" for the words "so can no fountain both yield
v. 12. salt water and fresh," in v. 12, read "neither can salt water bring forth fresh;" insert the
v. 16. word "also" in v. 16, and read "there also is
v. 17. confusion;" omit the word "and" in v. 17, and read simply "without partiality, without hypocrisy."

Chap. iv. Omit the word "yet" in v. 2, and read

v. 2. simply, "ye have not;" omit the words
v. 4. "adulterers and" in v. 4, and read simply "ye adulteresses;" insert the word "but" in
v. 7. v. 7, and read "submit yourselves therefore to
v. 11. God, but resist;" instead of "and" in v. 11 insert "or," and read "or judgeth his brother;" instead of "There is one lawgiver, who is able to save and to destroy; who art thou
v. 12. that judgest another?" in v. 12, read "There is one lawgiver and judge, he who is able to save and to destroy; but thou, who art thou that judgest thy neighbour?"

Chap. v. Omit "as" in v. 5, and read simply "ye
v. 5. nourished your hearts in a day of slaughter;"
v. 9. instead of "lest ye be condemned" in v. 9, read "lest ye be judged;" instead of "which
v. 11. endure" in v. 11 read "which have endured;"
v. 12. for "lest ye fall into condemnation" in v. 12, read "lest ye fall into judgment;" insert "there-
v. 16. fore" in v. 16, and read "confess therefore;"
v. 19. insert "my" in v. 19, and read "my brethren."

The First Epistle of Peter.

Chap. i. Instead of "honour and glory," in ver. 7,
v. 7. read "glory and honour." Instead of "but
v. 12. unto us," in v. 12, read "but unto you." In-
v. 16. stead of "Be ye holy," in v. 16, read "Ye shall be holy." Instead of the words "who by
v. 21. Him do believe in God," in v. 21, read "who through Him are believers in (or faithful

towards) God." Omit the word "pure," in v.
v. 22. 22, and read "love one another from the heart fervently." Omit the words "for ever" in
v. 23. v. 23, and read simply "which liveth and abideth." Instead of all the glory of man,"
v. 24. in v. 24, read "all the glory thereof."

Chap. ii. Insert the words "unto salvation" in v. 2,
v. 2. and read "that ye may grow thereby unto salvation." Instead of the words "Christ also suffered for us, leaving us an example, that ye
v. 21. should follow His steps," in v. 21, read "Christ also suffered for you, leaving you an example, that ye should follow His steps." Instead of
v. 25. "For ye were as sheep going astray," in v. 25, read "For ye were going astray as sheep."

Chap. iii. Instead of the words "be courteous," in v. 8,
vv. 8, 9. read "be humble." Omit "knowing" in v. 9, and read "contrariwise blessing, because ye are." Instead of "if ye be followers of," in
v. 13. v. 13, read "if ye be zealous of." As formerly
v. 15. noticed, instead of "the Lord God," in v. 15, read "the Lord Christ;"[1] in the same verse omit "and" before "be ready," and read simply "being ready;" in the same verse insert "but" after "in you," and read "but with meekness
v. 20. and fear." Omit "once" in v. 20, and read simply "when the longsuffering of God was waiting."

Chap. iv. Omit the words "of our life," in v. 3, and
v. 3. read simply "For the time past." Omit the

[1] Comp. page 170.

words "on their part he is evil spoken of, but
v. 14. on your part he is glorified" in v. 14, and end the verse with the words "resteth upon you."
v. 16. For the words "on this behalf" in v. 16, read
v. 19. "in this name." Omit "as" in v. 19, and read simply "unto a faithful Creator."

Chap. v. Insert "therefore" in v. 1, and read "The
v. 1. elders therefore." Omit the words "taking
v. 2. the oversight thereof" in v. 2, and read simply "Feed the flock of God which is among you, not by constraint," etc. Omit the words "be
v. 5. subject" in v. 5, and read "Likewise, ye younger, submit yourselves unto the elder, yea,
v. 8. all one to another." Omit "because" in v. 8, and read simply "Be sober, be vigilant: your
v. 10. adversary." Instead of "us" in v. 10, insert "you," and read the verse as follows—"But the God of all grace, who called you into His eternal glory in Christ Jesus, after ye have suffered a little while, shall himself make you perfect, stablish, strengthen (settle) you."

The Second Epistle of Peter.

Chap. i. Instead of the words "hath called us to
v. 3. glory and virtue" in v. 3, read "called us by His own glory and virtue." Instead of
v. 12. "Wherefore I will not be negligent" in v. 12, read "Wherefore I will take care to."

Chap. ii. Instead of the words "And many shall fol-
v. 2. low their pernicious ways" in v. 2, read

"And many shall follow their licentious ways."

v. 12. Instead of "shall utterly perish" in v. 12, read "shall even perish." Instead of "covetous

v. 14. practices" in v. 14, read "covetous practice." Instead of the words "clouds that are carried

v. 17. with a tempest" in v. 17, read "mists driven by a tempest:" probably omit "for ever" in the same verse, and end with "is reserved."

v. 21. Insert "back" in v. 21, and read "to turn

v. 22. back from." Omit the word "But" in v. 22, and read simply, "It is happened."

Chap. iii. Instead of the words "and of the command-ment of us the apostles of the Lord and

v. 2. Saviour" in v. 2, read "and of the command-ment of the Lord and Saviour by your apostles." Insert the words "in scoffing" in

v. 3. v. 3, and read "scoffers in [their] scoffing."

v. 9. Instead of "us-ward" in v. 9, read "you-ward."

v. 10. Omit the words "in the night" in v. 10, and read simply "will come as a thief." Instead

v. 16. of "in which are" in v. 16, insert for the sake of clearness "in which Epistles," as the read-ing of the most ancient authorities requires.

The First Epistle of John.

Chap. i. Insert "also" in v. 3, and read "that which

v. 3. we have seen and heard declare we unto you

v. 4. also;" omit "unto you" in v. 4, and read simply "these things write we, that," etc.

Chap. ii. Instead of "brethren" in v. 7 read "be-

v. 7. loved;" in the same verse omit the second "from the beginning," and end with "heard;" instead of "I write unto you, little children"
v. 13. in v. 13, read "I have written unto you, chil-
v. 23. dren;" v. 23 was previously noticed;[1] omit
v. 24. "therefore" in v. 24, and read simply "let that abide;" instead of the words, "ye shall
v. 27. abide in him" in v. 27, read "abide in him."

Chap. iii. V. 1 was formerly noticed;[2] omit "but" in
vv. 1, 2. v. 2, and read "what we shall be, we know
v. 13. that," etc.; omit "my" in v. 13, and read "marvel not, brethren;" omit "his brother"
v. 14. in v. 14, and read simply "He that loveth not abideth in death;" instead of "we know" in
v. 19. v. 19, read "we shall know."

Chap. iv. No change calling for notice requires to be made in this chapter, except the omission of
v. 19. "him" in v. 19.

Chap. v. The important text vv. 7, 8 was formerly dis-
vv. 7, 8. cussed:[3] instead of the words "for this is the witness of God which he hath testified of his
v. 9. Son" in v. 9 read "for this is the witness of God, that he hath borne witness respecting his
v. 13. Son;" v. 13 was formerly considered.[4]

The Second Epistle of John.

Instead of "are entered into the world" in
v. 7. v. 7, read "are gone out into the world;" for the words "that we lose not those things

[1] Comp. p. 170. [2] Comp. p. 171. [3] Comp. p. 134. [4] Comp. p. 171.

which we have wrought, but that we receive a
v. 8. full reward" in v. 8, read "that ye lose not the things which ye have wrought, but that ye receive a full reward;" instead of "whoso-
v. 9. ever transgresseth" in v. 9, read "whosoever goeth forward;" in the same verse omit the words "of Christ," and read simply "in the doctrine, he hath both," etc.

The Third Epistle of John.

Instead of the words "whatsoever thou
v. 5. doest to the brethren, and to strangers" in v. 5, read "whatsoever thou doest to the brethren, and that though they are strangers;" instead
v. 7. of "for his name's sake" in v. 7, read "for the Name's sake;" insert the word "some-
v. 9. thing" in v. 9, and read "I wrote something to the church;" omit the second "but" in v.
v. 11. 11, and read simply "is of God, he that," etc.;
v. 12. instead of "ye know" in v. 12, read "thou
v. 13. knowest;" insert "unto thee" in v. 13, and read "to write unto thee."

The Epistle of Jude.

v. 1. Instead of "sanctified by God the Father," read "beloved by God the Father;" for "of
v. 3. the common salvation" in v. 3, read "of our common salvation;" for "denying the only
v. 4. Lord God" in v. 4, read "denying the only Master;" instead of "how that the Lord,

v. 5. having saved" in v. 5, read "how that Jesus, having saved;" and probably in the same verse for "knew this" read "knew all;"
v. 12. for "carried about" in v. 12, read "carried away;" omit the words "among them" in
v. 15. v. 15, and read simply "all that are ungodly of all their ungodly deeds;" omit the word
v. 25. "wise" in v. 25, and insert the words "through Jesus Christ our Lord," so as to read the verse thus, "to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion, and power;" and instead of the words "both now and ever," read "before all time, and now, and for ever. Amen."

THE BOOK OF REVELATION.

Chap. i. Instead of "all things that he saw" in v. 2,
v. 2. read "whatsoever things he saw;" instead
vv. 5, 6. of the words in vv. 5, 6, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen," read "Unto him that loveth us, and washed us from our sins in his own blood, and hath made us a kingdom, priests unto God and his Father, to him be the glory and the dominion for ever and ever. Amen;" omit the words
v. 8. "the beginning and the ending" in v. 8, and

in the same verse for "saith the Lord" substitute "saith the Lord God," so as to read thus, "I am the Alpha, saith the Lord God;"

v. 9. omit "also" in v. 9; omit "in the;" for "Jesus Christ" read simply "Jesus;" omit "for" and "Christ," so as to read the verse thus, "I John, your brother, and companion in the tribulation and kingdom and patient endurance in Jesus, was in the isle that is called Patmos, on account of the word of God, and the testimony of Jesus;" omit the words, "I am Alpha and Omega, the first and the

v. 11. last" in v. 11; omit also the words "which are in Asia," and read thus, "saying, What thou seest write in a book, and send to the seven churches; to Ephesus," etc.; omit "unto

v. 17. me" in v. 17, and read simply "he laid his right hand upon me, saying, Fear not;" omit

v. 18. the word "Amen" in v. 18, and read simply "evermore, and have;" instead of the words "keys of hell and of death" in the same verse, read "the keys of death and of Hades;"

v. 19. insert "therefore" in v. 19, and read "write therefore;" omit the words "which thou

v. 20. sawest" in v. 20, and read "the seven candlesticks are," etc.

Chap. ii. Instead of the words "the church of Ephesus"

v. 1. in v. 1, read "the church in Ephesus;" instead of "And hast borne, and hast patience, and

v. 3. for my name's sake hast laboured" in v. 3,

read "And Thou hast patience, and didst bear for my name's sake;" omit the word "quickly"
v. 5. in v. 5, and read simply, "I will come unto
v. 7. thee;" omit the words "the midst of" in v. 7, and read simply, "which is in the paradise of
v. 10. God;" instead of "Fear none of" in v. 10, read, "Fear not;" omit the words "which
v. 15. thing I hate" in v. 15, and read "the Nicolaitanes, in like manner;" insert the word
v. 16. "therefore" in v. 16, and read "Repent there-
v. 17. fore;" omit the words "to eat" in v. 17, and read simply "will I give of the hidden manna;" instead of "I have a few things against thee"
v. 20. in v. 20, read "I have against thee;" instead of "to teach and seduce" in the same verse, read "and she teacheth and seduceth;" instead
v. 21. of "and she repented not" in v. 21, read "and she will not repent," reading the whole verse thus—"And I gave her time that she might repent; and she will not repent of her forni-
v. 24. cation;" omit "and" in v. 24, and read simply "But unto you I say, unto the rest;" omit "and" in the same verse before "which."

Chap. iii. Instead of "are ready to die" in v. 2, read
v. 2. "were ready to die;" in the same verse, for "before God," read "before my God;" insert
v. 4. "But" in v. 4, and read "But thou hast;" in the same verse, omit "even," and read simply "in Sardis;" for "He that overcometh, the
v. 5. same" in v. 5, read "He that overcometh

thus;" for "no man shutteth" in v. 7, read "no man shall shut;" omit "Behold" in v. 11, and read simply, "I come quickly;" instead of "the church of the Laodiceans" in v. 14, read "the church in Laodicea."

Chap. iv. Omit "immediately" in v. 2, and read simply "I was in the spirit;" omit "they had" in v. 4, and read simply, "and on their heads crowns of gold." Some remarkable varieties of reading occur in v. 8; ℵ reads as follows:— "Holy, holy, holy, holy, holy, holy, holy, holy, Lord God Almighty;" in B the word "holy" is repeated nine times; in other manuscripts it is found twice, six times; and in A, with most others, it occurs three times, which is probably correct; instead of the words "they are and were created" in v. 11, read "they were, and were created."

Chap. v. Instead of the words "to read the book" in v. 4, read "to open the book;" for "took the book out of" in v. 7, read simply "took it out of;" instead of "having every one of them harps" in v. 8, read "each having a harp;" instead of the words "made us unto our God kings and priests; and we shall reign on the earth" in v. 10, read "made them unto our God a kingdom and priests, and they [shall] reign on the earth;" for "And the four and twenty elders fell down and worshipped Him that liveth for ever and ever" in v. 14, read

simply, "And the elders fell down and worshipped."

Chap. vi. Insert "seven" in v. 1, and read "opened
v. 1. one of the seven seals;" omit probably "and
see" in the same verse, and read simply
"Come;" in like manner, omit "and see" in
v. 3. v. 3, and read as before "Come;" so again, in
v. 5. v. 5, omit "and see," and read "Come;" and
v. 7. once more, omit the same words in v. 7, and
read simply "Come;" instead of "white
v. 11. robes" in v. 11, read "a white robe;" insert
v. 12. "whole" in v. 12, and read "the whole moon."

Chap. vii. For "after these things" in v. 1, read "after
v. 1. this;" omit the words "were sealed" after
v. 5. "Reuben" in v. 5, and read simply "Of the
tribe of Reuben, twelve thousand;" and so
throughout the passage; for "And cried" in
v. 10. v. 10, read "And they cry;" instead of "living
v. 17. fountains of waters" in v. 17, read "fountains
of the waters of life."

Chap. viii. Instead of the words, "The first angel
v. 7. sounded" in v. 7, read "And the first
sounded;" insert the words "and the third
part of the earth was burnt up" in the same
verse before "and the third part of trees;" for
v. 13. "heard an angel" in v. 13, read "heard an
eagle."

Chap. ix. Omit the word "only" in v. 4, and read
v. 4. simply "but those men;" for "tails like
unto scorpions, and there were stings in their

v. 10. tails" in v. 10, read "tails like unto scorpions, and [also] stings; and in their tails was their
v. 11. power;" omit "And" in v. 11, and read "They have;" omit "and" after "thousand"
v. 16. in v. 16, and read simply "I heard;" insert
v. 18. "plagues" in v. 18, and read "By these three plagues;" for "their power is in their mouth"
v. 19. in v. 19, read "the power of the horses is in their mouth;" for "nor of their fornication"
v. 21. in v. 21, read probably "nor of their wickedness."

Chap. x. For "he had in his hand" in v. 2, read
v. 2. "having in his hand;" omit "their voices" in
v. 4. v. 4, and read "when the seven thunders spoke;" omit also "unto me" in the same verse, and read simply "saying;" instead of "the mystery
v. 7. of God should be finished" in v. 7, read "the mystery of God was finished;" instead of the
v. 11. words "And he said unto me" in v. 11, read "And they say unto me."

Chap. xi. Omit the words "and the angel stood" in
v. 1. v. 1, and read simply "saying" after "rod;"
v. 4. instead of "before the God" in v. 4, read "before the Lord;" for "shall see their dead bodies" in v. 9, read "look upon their dead body;" for "and shall not suffer" in the same verse, read "and suffer not;" instead of "they that dwell upon the earth shall rejoice over
v. 10. them, and make merry" in v. 10, read "they that dwell upon the earth rejoice over them,

and make merry;" for the kingdoms of this
v. 15. world" in v. 15, read "The kingdom of this world;" omit the words "and art to come" in
v. 17. v. 17, and read simply "which art, and wast."
Chap. xii. Instead of "woe to the inhabiters of the
v. 12. earth and of the sea" in v. 12, read simply "woe to the earth and the sea;" omit "Christ"
v. 17. in v. 17, and read simply "the testimony of Jesus."
Chap. xiii. Instead of the words "And I stood upon
v. 7. the sand of the sea, and saw" in v. 7, read "And he stood upon the sand of the sea; and I saw;" for "having seven heads and ten horns" in the same verse, read "having ten horns and seven heads;" instead of "which gave
v. 4. power unto the beast" in v. 4, read "because he gave the power to the beast;" for "in blas-
v. 6. phemy" in v. 6, read "in blasphemies;" omit "and" in the same verse, and read simply "his tabernacle, those that;" insert "and peoples"
v. 7. in v. 7, and read "over all kindreds, and
v. 16. peoples;" instead of "their foreheads" in v. 16, read "their forehead."
Chap. xiv. Instead of "And I looked, and lo, a Lamb"
v. 1. in v. 1, read "And I looked, and lo, the Lamb;" for "having his Father's name written in their foreheads," in the same verse, read "having his name and the name of his Father written in their foreheads;" for "I heard the voice of harpers harping with their harps" in

v. 2. v. 2, read "the voice which I heard was as that of harpers harping with their harps;" for "And in their mouth was found no guile; for they are without fault before the throne
v. 5. of God" in v. 5, read simply "And in their mouth was found no falsehood; for they are
v. 8. blameless;" insert "a second" in v. 8, and read "And there followed another, a second
v. 9. angel;" in like manner read in v. 9 "And there followed them another, a third angel;" instead of "Here is the patience of the saints;
v. 12. here are they that keep" in v. 12, read "Here is the patience of the saints that keep;" omit
v. 13. "unto me" in v. 13, and read simply "saying, Write;" instead of "and their works" in the same verse, read "for their works;"
v. 15. omit the words "for thee" in v. 15, and read simply "the time is come to reap."

Chap. xv. Omit the words "and over his mark" in v.
v. 2. 2, and read simply "and over his image, and over the number," etc.; instead of "thou King
v. 3. of saints" in v. 3, read "thou King of the na-
v. 5. tions;" omit "behold" in v. 5, and read simply "I looked, and the temple."

Chap. xvi. Insert "seven" in v. 1 and read "pour out
v. 1. the seven vials." For "upon the earth" in v.
v. 2. 2 read "unto the earth." Omit "angel" in v.
v. 3. 3, and read simply "And the second;" so
vv. 3, 4, again in vv. 3, 4, etc. throughout; omit the
v. 5. words "O Lord" in v. 5, and read simply

"Thou art righteous." In the latter part of this verse, the common text is a mere fabrication, and instead of "which art, and wast, and shalt be, because," etc. we should read "which art and wast the Holy One, because," etc.;

v. 6. omit "for" in v. 6, and read simply "they are worthy." Instead of the words "And I

v. 7. heard another out of the altar say" in v. 7, read "And I heard the altar saying;" omit the

v. 14. words "the earth and of" in v. 14, and read simply "kings of the whole world." For

v. 17. "into the air" in v. 17 read "upon the air."

Chap. xvii. Omit "unto me" in v. 1, and read simply

v. 2. "saying;" for the word "filthiness" in v. 2, read "impurities;" the reading to be adopted

v. 8. in v. 8 was formerly noticed.[1] Omit "And"

v. 9. in v. 9, and read simply "Here is the mind."

v. 10. Omit "and" after fallen in v. 10, and read simply "five are fallen, one is." Instead of

v. 13. the words "and shall give" in v. 13, read "and give." Instead of "And the ten horns which

v. 16. thou sawest upon the beast" in v. 16, read "and the ten horns which thou sawest and the beast."

Chap. xviii. Omit "and" in v. 1, and read simply

v. 1. "after these things;" omit "mightily" in v. 2,

v. 2. and read "he cried with a strong voice." Instead of "her sins have reached unto heaven"

v. 5. in v. 5, read "her sins have cleaved together

v. 6. even unto heaven." Omit "you" in v. 6, and

[1] Comp. p. 172.

read simply, "Repay her even as she repaid." Instead of the words "who judgeth her"
v. 8. in v. 8, read "who hath judged her." Insert
v. 13. the word "spice" in v. 13, and read "and cinnamon, and spice, and odours." Instead of
v. 14. the second "are departed from thee" in v. 14, read "are perished from thee." In the same verse, for "thou shalt find them no more," read "men shall find them no more." Instead of
v. 17. "all the company in ships" in v. 17, read "every one that sails to any place." Instead of "thou heaven, and ye holy apostles and
v. 20. prophets" in v. 20, read "thou heaven, and ye saints, and apostles, and prophets." Omit the words "of whatsoever craft he be" in
v. 22. v. 22, and read simply "no craftsman shall be found."

Chap. xix. Omit "and" in v. 1, and read "after these
v. 1. things." In the same verse insert the words "as it were," and read "I heard as it were a great voice." In the same verse omit the word "honour," and read the "salvation, and the glory, and the power are our God's." In-
v. 15. stead of "the fierceness and wrath" in v. 15, read "the fierceness of the wrath." Instead of "gather yourselves together unto the supper
v. 17. of God" in v. 17, read "gather yourselves together with the great supper of God."

Chap. xx. Omit "and" before "after" in v. 3, and
v. 3. read simply "after that." Instead of "and I

saw the dead, small and great, stand before
v. 12. God" in v. 12, read "and I saw the dead, great and small, standing before the throne;"
v. 14. insert the words "the lake of fire" in v. 14, and read the verse thus—"And death and Hades were cast into the lake of fire. This is the second death, the lake of fire."

Chap. xxi. Omit the word "John" in v. 2, and read
v. 2. simply "and I saw the holy city:" for "a
v. 3. great voice out of heaven" in v. 3, read "a great voice out of the throne;" instead of
v. 5. "true and faithful" in v. 5, read "faithful and
v. 7. true;" for "shall inherit all things" in v. 7, read "shall inherit these things;" omit the
v. 9. words "unto me" in v. 9, and read simply "and there came one of the seven angels;"
v. 11. omit "and" before "her" in v. 11, and read simply "having the glory of God: her light;"
v. 13. insert "and" three times in v. 13, and read "On the east three gates, and on the north three gates, and on the south three gates, and on the west three gates;" insert the word
v. 14. "twelve" in v. 14, and read "the twelve names of the twelve apostles;" instead of
v. 15. "had a golden reed to measure" in v. 15, read "had for a measure a golden reed to measure;"
v. 23. instead of "shine in it" in v. 23, read "shine on it;" omit the words "of them which are
v. 24. saved" in v. 24, and read simply "And the nations shall walk by the light of it;" in the

same verse omit the words "and honour," and read simply "bring their glory into it."

Chap. xxii. Omit the word "pure" in v. 1, and read
v. 1. simply "And he shewed me a river;" instead of "And there shall be no night there,"
v. 5. in v. 5, read "And there shall be no more night." Instead of "and the Lord God of the
v. 6. holy prophets" in v. 6, read "the Lord God of the spirits of the prophets." Insert "and"
v. 7. in v. 7, and read "and behold." Omit "for"
v. 9. in v. 9, and read simply "I am thy fellow-servant." A very important correction falls to be
v. 11. made in v. 11, where, instead of "he that is righteous, let him be righteous still," read "he that is righteous, let him do righteousness still."
v. 12. Omit "and" in v. 12, and read simply "Behold, I come quickly;" in the same verse, for "according as his work shall be," read "according as his work is." Instead of "the beginning and
v. 13. the end, the first and the last" in v. 13, read "first and last, the beginning and the end." Another very important correction requires to
v. 14. be made in v. 14, where, for "Blessed are they that do His commandments," read "Blessed are they that wash their robes." Omit "for"
v. 15. in v. 15, and read simply "without are." Omit
v. 17. "and" before "whosoever will" in v. 17.
v. 18. Omit "for" in v. 18, and read simply "I testify;" in the same verse, for "shall add unto these things," read "shall add unto them;" for "God

shall take away his part out of the book of life, and out of the holy city, and from the things
v. 19. which are written in this book" in v. 19, read "God shall take away his part from the tree of life and from the holy city, which are written in this book." Omit the words "Even
v. 20 so" in v. 20, and read simply, "Amen: come, Lord Jesus." Instead of "the grace of our Lord Jesus Christ be with you all. Amen"
v. 21. in v. 21, read "the grace of the Lord Jesus be with the saints. Amen."

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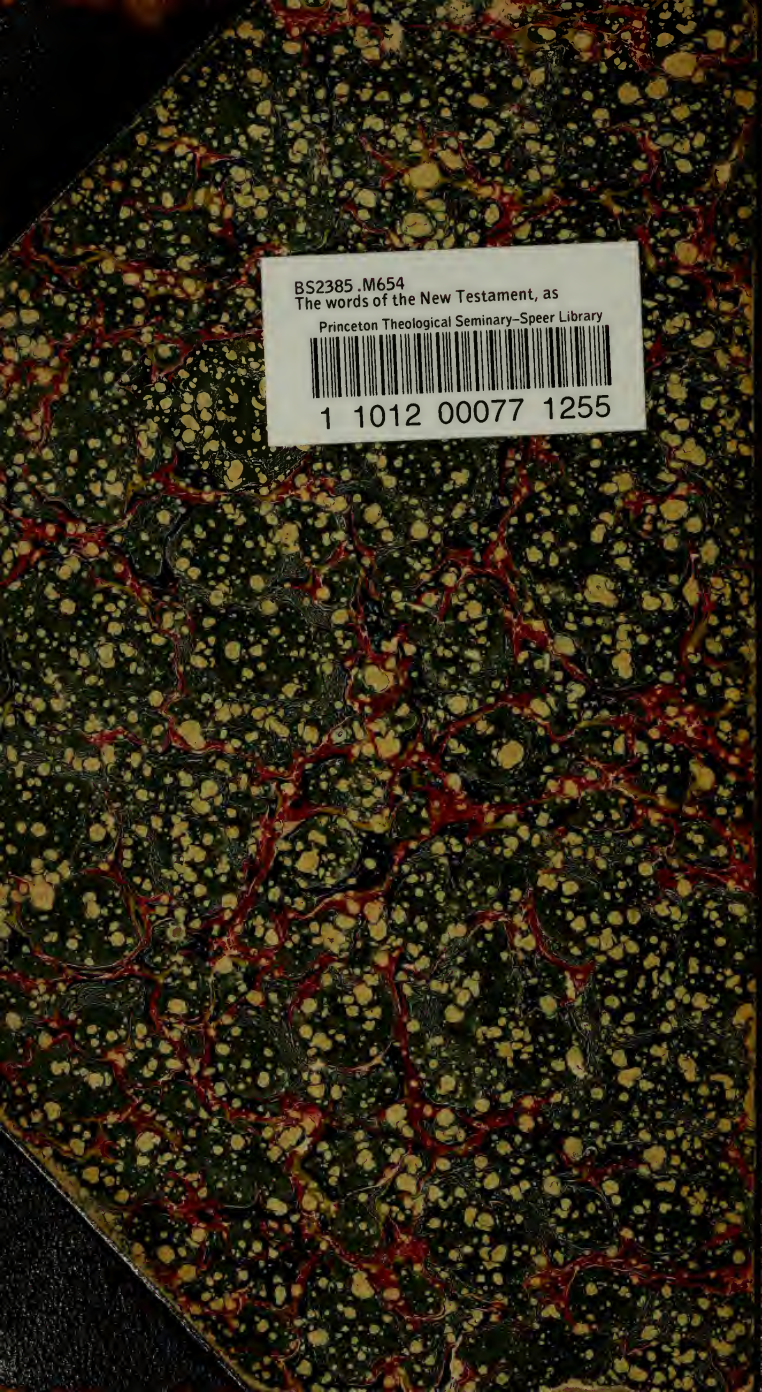
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